Autology

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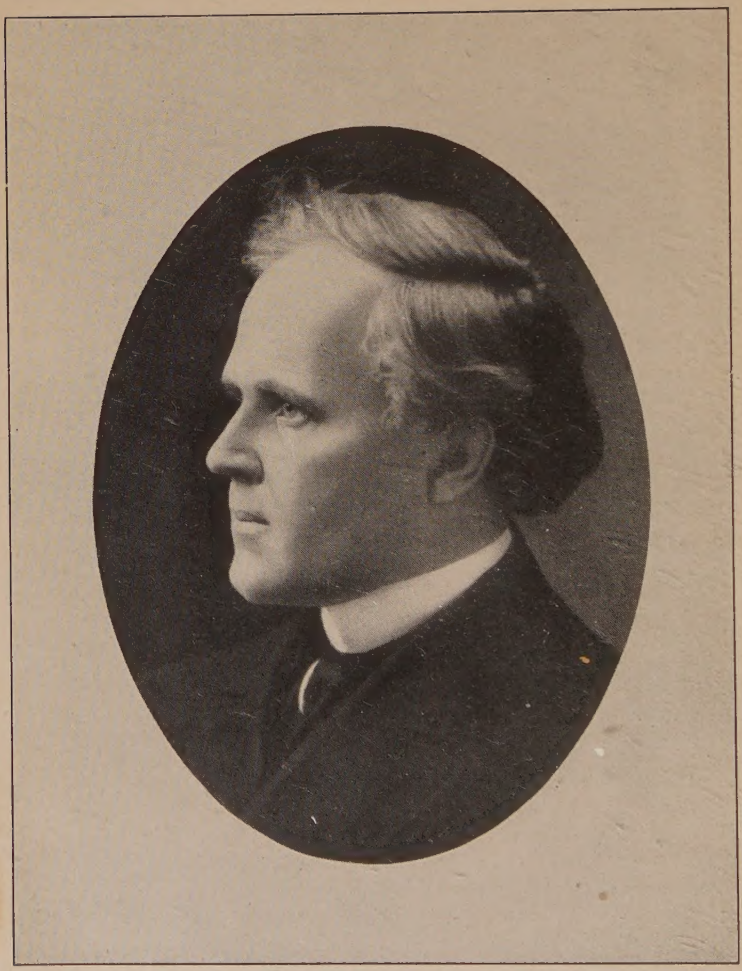

AUTOLOGY

(STUDY THYSELF)

AND

AUTOPATHY

(CURE THYSELF)

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"To understand your Ailments is to know how to Cure them."

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By E. R. MORAS
Chicago, Ill.

To the Moulder of my Character, the Mentor and Critic of my Works, the Maker of my Home;

To my Friend and Companion and Wife —Anna Leonora Stamm-Moras— Autology is Dedicated.

—EDMOND R. MORAS

Cell-matter is the only Cure-matter—
Mind is not cell-matter,
Therefore, Mind does not cure Matter.

As Time and Space are mere conveniences of Cosmic Matter, so Mind and Thought are mere incidences of Cell Matter.

OCTOBER, 1905.

PREFACE.

FLOWERS AND NATURE'S SELF-TREATMENT.

Many years ago, on a spring morning, I was driving through the country to see a sick baby. Among the trees that lined the roadway I espied beautiful primroses. As I stood feasting my senses on them I wondered why these flower-babies of Nature had no need for doctors or nurses, whereas human babies had!

I picked a few of the flowers and hurried to my patient. The little fellow was very feverish and delirious. He was panting rather than breathing, for he was dying of double pneumonia; had been dying for some days, so the mother stated.

As I stood by the cradle side the mother pleaded, "O, doctor, can you save my boy?" I replied, "I think so, with your help." My reason for answering encouragingly was owing partly to self-reliance based on experience and partly because I had just witnessed and understood how sunshine and balmy breezes and refreshing moisture had coaxed primroses from seeming death into healthy, beautiful blossoms.

Holding up the few primroses I asked the woman if flowers would grow and develop without sunshine, and she said no. I asked her if sickly blossoms would revive without air and rain (or water) and she said no, and I asked her if roses would thrive in stuffy rooms

and she said no. Then I asked, "How do you expect God or Nature to break all natural laws and perform a miracle just for your child when you keep him away from vitalizing light and air and water during the inclement months of the year? Your child's body has stored away as best it could the chemical impurities which you have compelled him to breathe and drink and eat during these many past months, and so do you wonder why Nature is now burning and ridding itself of the poisonous waste or rubbish, as you do at housecleaning time? For reasons that are obvious Nature has chosen the infant's lungs to build a bonfire in and reduce the body poisons to ashes."

That anybody should die of acute or infectious diseases or fevers (excluding none) is indeed a sad reflection on the intellectual status of the patient or the family or the community. And there is absolutely no excuse for any one to die of "complications" or to recover with "relics" of disease.

There is no such thing as an incurable disease, although certain diseases do reach a stage where treatment may become powerless, as during certain stages of cancer, pyemia and consumption; but these diseases have periods lasting from days to months during which they are curable.

Even at the risk of diminishing the scientific and "business" value of this work, I have injected a rather "personal" and "smarting" serum in its most "fleshy" parts. Should the "injected" material smart for a moment or two, kindly bear with it for the sake of the results desired and sure to follow.

E. R. MORAS.

AUTOLOGY

WHAT IS AUTOLOGY?

The word is derived from the Greek "Autos," meaning Self, and "Logos," meaning Treatise. Hence Autology is the science which treats of Self, as Biology is the science which treats of Life.

The two terms—Autology and Biology, though related—are not synonymous.

The basis of Autology is the physical Self—the Ego or You after it has appeared ready-made in this ready-made physical or material world.

Autology asks and answers only one question—namely, How does the Ego (or You) manage to stay What and Where it is? Which, incidentally, leads to asking and answering: How does the Ego (or You) manage to stay Well or to get Sick in staying what and where it is?

Looking sharply at these two questions, it becomes evident that, as the second question is "incidental" to the first, so the "managing to stay well or to get sick" is incidental to the "managing to stay here."

Therefore, Autology as a Science has an incidental offspring as a Practice—a "practice" which enables

the "sick" Ego (or You) to "manage" back to its "well" self.

This practice I have called Autopathy.

Autopathy is the Art of Curing Thyself, and Autology is the Science of Studying Thyself. But in the well defined sense of Curing Thyself physically as you know Thyself physically.

Self-science and Self-sickness, or Autology and Autopathy, bear the same relation to one another that Health and Disease bear to one another.

You cannot divorce Health from Sickness, in thought or fact, as you cannot cancel either one except through the other. As health gets herself sick so she's got to get herself well—doing it through sickness; and as sickness gets herself well she's got to do it through health.

Therefore, it is the duty of Autology to tell you how you get to be sick as well as how you manage to be well; and it is the duty of Autopathy to tell you how to get well again when you manage to get sick.

I purpose to prove to you that Sickness is caused by the identical-same physical elements and chemical compounds that cause Health; and, furthermore, I purpose to prove to you that Health always restores itself with or through the identical-same physical elements and chemical compounds that produce Sickness.

As you contemplate the simpleness but comprehensiveness of my Autologic Theory, do not permit your thoughts to alight on the dead branch of a revived ancient notion. It has become quite the fashion to propound as new the hypothesis that "there is only

one disease," and that this one disease is due to "a blood poison" or to "blood impurities" or to "foreign matters" in the system. If you please, what about the "humours" of pre-medical days? The minds that expressed their conception of disease by ascribing it to the presence and action of "humours" were by far saner and nearer the truth than are the new-thoughted minds that substitute the words "impurities," "poison" or "foreign matters" for "humours."

I am not propounding anything as vague as the "humour" hypothesis, nor as irrational as the "blood-poison" or "foreign-matter" delusion; although I am compelled to use those words occasionally.

I am not endeavoring to prove that there is only one disease, nor admitting that there are many diseases; because the word "disease" has no definite meaning accepted by all who utter it, and because the conception of disease is inseparable from the conception of health; and because, to my mind, the conception of health and disease is not a dual conception. It (or they) and livingness are actually and really but three phases or aspects of the same concept—and that is living matter.

Livingness unifies Health and Disease and unionizes the "signs" of the one with the "symptoms" of the other—under the same Factor-Head, and thus establishes a rational common basis or process for both.

All living things are made up of one or many cells. A cell is a microscopically visible compartment of living substance, having the form of a chamber of a sponge or honeycomb. Our blood, tissues and organs

are made up of a multitude of such cells, so tiny that they are not visible to the naked eye. The cells which compose plants and fruits are put up in the same way that ours are, and their physical and chemical constituents are the same as ours. Moreover, the cells of our brains contain the same identical substances or bodies that the cells of our kidneys or muscles and other organs do, only the arrangement and proportion of the molecules or infinitesimal particles vary.

All cells consist of a fluid called "serum," in which float more or less finely ground particles or "granules" of living matter called "protoplasm." In this cell-fluid is also found a smaller cell (or several) called "nucleus." The most active or "live" bodies or granules exist in the nucleus or nuclei of the cells. The cells of different organs or tissues vary in shape, but not in structure or function. What is true of the constitution or make-up and function of the cells of the brain is equally true of the make-up and function of the kidney or ovary. The products of the changes and exchanges taking place between the constituents of the cells and those of the blood alone are different; that is, stomach cells produce stomach cells and gastric juice, whereas brain cells produce brain cells and cerebral fluid (or juice).

The nucleus may be called the heart of the cell and the serum and protoplasm its blood and food. When we wish to refer to a whole cell, or to a nucleus or to any microscopically visible bodies that make up blood, tissues or organs we speak of "form-elements." When we wish to refer to the purely fluid substances in the body, such as blood serum and lymph, whether inside

or outside of the cells, we speak of "nutritive" or "circulating media." It is important that you should understand that just as air and water and soil contain our nourishment so the gases and fluids and solids of serum and protoplasm in and around the cells and nuclei contain their nutriment or vital constituents in health and in disease.

The active or "live" bodies or granules of the nucleus are nourished by the constituents of the serum of the cell-protoplasm, which in turn derives its nourishment from the blood serum and the lymph; and also by the same cell-protoplasm or serum are the by-products and waste materials of the living granules of the nucleus assimilated, and then passed over to the blood or lymph vessels or currents.

Whatever the serum and protoplasm get from air, water, foods or poisons the nucleus must accept, and whatever the nucleus throws off or discharges as objectionable or waste the protoplasm or serum or lymph must accept and remove. Nucleus and protoplasm live and behave like married couples, with the same happy or unhappy results.

The substance of the cells as a whole is largely liquid. The solid bodies that make up our cells, blood and flesh are divided into "proteid" (fleshy) and "mineral." The proteid matter is called "organic"; the mineral, "inorganic." That distinction is artificial, for both not only exist together in solution in the serum and form-elements of the blood and cells, but also in firm and permanent combination in the real "live" granular "proteid" matter of the nucleus or heart of the cells. None of the fluids or cells of the body can

live when deprived of either one or the other. The so-called inorganic (mineral) are fully as essential to livingness and growth, as well as to health and recovery, as the organic (proteid).

Therefore we cannot live or grow or get well without appropriating and assimilating what plants derive from beneath and above the ground surface. We thrive in identically the same way on the same elements of the same air, light, water and foods, and like them we remain healthy as long as we get the right quality and admixture; but like them we wither or get sick when we appropriate too little or too much of either or both kinds of foods.

The things which keep the purely proteid or fleshy substance of our blood and tissues healthy, or prevent it from souring or decomposing, are the inorganic or mineral constituents—elements that we neither taste nor smell nor chew. For the most part they get into our blood and organs unrecognized by our senses with air, water and foods. Hence health is greatly a matter of haphazard with nearly everybody. That is why most children experience the afflictions of diseases of childhood, and people of other ages suffer from one or another impaired or disordered function, or succumb to severer diseases, such as appendicitis, pneumonia, consumption, typhoid fever, pleurisy, kidney disease, nervous ailments, insanity, and so forth.

Blood and flesh will sour or rot inside as well as outside of the body unless it is "preserved" in some way. You can't "embalm" live kidneys or livers or brains, but Nature can. To do so the blood must be supplied with the right kind and proportion of the inorganic-

vital constituents which prevent or check fermentation or decomposition of cellular substance and products. To remain well or to regain normal health the blood and organs must ever be supplied from air, water and soil with the right variety and proportion of those inorganic constituents, or natural remedies, which combine with the normal or abnormal products, or poisonous organic acids, which organs and germs and ferments manufacture in health as well as in disease.

Therefore: The "living" cell-matter contains the only "living" cure-matter.

All cells—well or sick—are fundamentally "one in structure and in function," as all bricks are. So, all cell-cure must be fundamentally one in structure and in function.

When your lungs are sick—who or what does the repairing or curing—if not the lung-cells themselves?

And with what—if not with air, water and the "detoxicating" food constituents?

Let us pass to sick kidneys—who or what does their repairing or curing—if not the kidney-cells themselves with the same elements of the same air and water and foods which lung-cells, or any other cells, utilize, or cure themselves with, when they are in the same predicament?

If, then—there is but one fundamental "healthy" structure and function of cells (organs and tissues); and, but one fundamental "sickly" structure and function of cells (organs and tissues)—why should there be more than one fundamental cure? There isn't.

And that cure is of nature-made and of nature-preordained, and resides in the cell-matter, unknown

as life, but recognized as function, in the heart-granules of the tissue-cells.

It is that thing, which we call "function or nutrition," which enables a kidney-cell to manufacture kidney-tissue and urine with the same air and water and food-stuffs with which brain-cells manufacture brain-tissue and thoughts.

The idea of believing that "contraries cure contraries," or that "likes cure likes," or that "mind cures matter"—!

Drowning is cured by air—

Asphyxiation is cured by air—

Drowning is caused by water—

Asphyxiation is caused by gas—liquids—solids—

Is air "contrary" or "similar" to water or gas—or "mind"?

It's air—and that's all it is.

And, without it, as air, no living thing—mind and matter—can cure itself.

Likewise with water and food.

On that one, simple, fundamental truth is Autology based.

Autology is the offspring of the conception that Health is one; that Sickness is one; that Cure is one; that Livingness, Health, Sickness, Cure and Death are One—as Electricity, Light, Heat, Motion and Potency are One.

It is impossible to conceive of sickness, or of cure, without some "health." Therefore, the "some" health becomes the cure of the "some" sickness. Or, the cell's own health cures the cell's own sickness.

In other words, the well, or partly well, cells of an

organ or tissue cure their own sick, or partly sick, cells. But, neither the well nor the sick cells of an organ or tissue can cure the sick or partly sick cells of another organ or tissue. For instance, lung cells cannot cure the sick cells of a liver or kidney or muscle or bone, etc., or vice versa.

Nor can anything help to cure a sick cell (organ or tissue) unless that something is itself dis-organized and then re-organized in the countless cells of the various functionating tissues and circulating fluids of the organism, before being dis-organized and re-organized again by the well and the sick cells of the ailing organ or tissue.

But—as air is air, and as such is not a cure; and, as water is water, and as such is not a cure; and as food is food, and as such is not a cure—therefore, "cure" is not a thing that exists outside of, or distinct from, the particular tissue-cells in whose "bosom" it (the cure) originally was (preformed and preordained by Nature) and is again re-formed with the elements derived from air, water, light and foods.

Hence—"contraries" do not cure "contraries"; "likes" do not cure "likes"; "mind" does not cure "matter"—but self cures itself. In other words, Nature-made "living" matter cures its own self with self-made and self-same matter.

That's the Rational and Scientific Basis of Autology and Autopathy.

EUGENICS.

(Race Culture.)

Eugenics is that doctrine of Anthropology, the Study of Man, which teaches race-culture, or the raising of good human-stock.

Comparatively little other attention, than to the moulding of features and of frames, have scientists here or abroad devoted in studying the relation which diet and hygiene bear to the development and improvement of human-stock.

Science is apt to begin its investigations and experiments at the wrong end. Thus eugenists, or race-culturists, are endeavoring to determine the effects of diet and climate and environments on the "formative influences" which tend to change or modify the featural or physiognomical types of families and individuals, or which occasion peculiarities and aberrations in the mould and physical characteristics of, for instance, the nose, the chin, the mouth, the ears, etc.

Thus, taking the Jew's nose as an illustration, Schufeldt says: "Nature's provision of a nose for the sense of smell, and the life of the Jew in the foul Ghettos, and amidst a thousand unnamable Oriental odors, is largely responsible for the Hebraic physiognomy. Where the air has not to be well filtered before it passes into the lungs, or where the sense of smell is not outraged, we have the open nostril of the Russian peasant, the negro, and the Esquimaux."

Then, Fauconberg reports: "A recent writer has noticed the greater chin and jowl of Americans, which marks them even in early infancy, and in his opinion is due to a too starchy diet."

It has often been observed that good habits and wholesome foods enable a facially degenerated family to raise offsprings of strong and beautiful features.

Now, the chief aim of scientists should not be to determine or to "record" the mere fact that certain effects or changes are produced in the mould of the nose, or chin, or mouth of individuals—under wholesome and unwholesome environments; but it should be to group all observed effects under two classes, the normal type and the abnormal type, and to refer each class to the physical factors which determine its typical characteristics—not so much its featural or outwardly visible peculiarities of beauty or ugliness, but its qualitative brainal or cerebral, cellular or protoplasmic, constitution. In short, let us trace featural and physiognomical results or effects of diet and environments to the fabric or makeup of brain substance—as determined by the formative influences of feeding and breeding. Or, better yet, let us concentrate our efforts to the feeding and breeding of brains with a view to influence the formation and control the development of brain convolutions—thereby insuring not alone the production of the most superb types of frames and features, but also the incubation of the highest grade of intelligence.

Such is the object of Autology.

As the brain and the intelligence of any race, of any family, of any individual is of greater importance than

are their noses and smells, so the doctrine of how to raise brains and incubate mind with foodstuffs deserves more attention than that of influencing noses or chins.

As a result of observation we know certain things about the "starchy" and the "onion" chin, the "potato" lip, the "smoker's" ears, the "sugar" mouth, the "tea-drinker's" teeth, the "city-dweller's" long-head, the "strenuous-life" type of face, etc.; but little or no justice has been done to the effects or influence of diet in moulding the brain and producing a high order of mental characteristics.

It is one thing to focus scientific efforts to the acquisition of knowledge whereby we are able to understand and regulate the process of the digestion and assimilation of various foods in the alimentary canal, but it is quite another to penetrate deeper for the purpose of understanding and regulating the same processes as they occur within the inmost recesses or hearts of the cells which constitute vital organs. In other words, brain "eupeptics," or the study of what constitutes good digestion and assimilation within the vacuole-stomachs of the brain cells themselves, should supersede the study of stomach or bowel digestion. As physiologists have transferred their investigations of the chemistry of digestion and absorption, from the stomach and bowel cavities, to the cellular vacuoles or cavities of the solid tissues, so should students of eugenics transfer their investigations of physical changes effected by diet and climate, on the facial or physiognomical characteristics of the individual, to the changes effected by diet and environments on the brainal or intellectual characteristics of the individual.

It is unquestionably interesting to learn of "the beautiful nasal organ of Charles Dickens and the splendid chin of Napoleon," but how much more educating and helpful it would be to determine the physical "how" and "what" which made it possible for "formative influences" to mould Dickens' and Napoleon's brain convolutions, and evolve intellectual characteristics, with such incidental results as Napoleonic chins, etc. Nature does nothing haphazardly. Utility is Nature's guide. She demonstrates this truth in forming noses, ears, mouths, fingers, etc., as well as fins and webs and wings; and, when forced, through environments or nourishment, to utilize unsuitable physical elements, she does not refuse to turn out noses, ears, chins, etc.—but she gives these some peculiar size or shape or characteristic, called "degenerate" types or specimens.

All "degenerate" types of face or features are due to the violation of the laws of Nature—of those laws which compel us to have light, air, water and foods; but which leave it optional with us as regards utilizing "artificial" or "natural" kinds of light, air, water and foods.

If "artificial" or degenerate ways of living, eating and drinking produce such marked variations or aberrations of nose, or chin, or mouth, or ear—then is it to be wondered at that the same artificial conditions also produce marked variations or aberrations of brain-matter and "mental" and moral products?

Personally, I prefer to let noses, chins, mouths, ears and toes take care of themselves, and to devote my attention to brains—but to brains in the physical sense—

fully convinced by actual observation that when brain-matter is adequately and carefully fed and bred, in the sense that horses are fed and bred, all other tissue-matters and sense-organs are bound to be "beautiful" and "splendid"—the best and finest of their type.

I know of one specimen whose featural and physiognomical and brainal and intellectual and physical characteristics are amply sufficient of themselves to convince the most skeptical mind that there is something in this new autologic doctrine of feeding and breeding brains and intelligence in children and others as you feed and breed "stock" in horses, etc. And, finally, that there is next to nothing in heredity.

A robin redbreast does not fetch summer along, but his presence in your garden is sure proof that others are coming from the same direction and in the same manner; so, likewise, I infer that the presence in my garden of a thoroughbred brain, mind and body is sure proof that others should be forthcoming in other families from the same direction and in the same manner. Such is the heart and brain and soul wish of the writer.

HOW TO RAISE BRAINS

It's gotten to be no trick at all to raise thirty-thousand-dollar "pinks," or fifty-thousand-dollar horses, or billion-dollar trusts—but it still is the toughest proposition in the world to raise anything better than thirty-cent brains. Why? Because: People will learn to feed hogs or cabbages or puppies, but they don't care a darn how they feed their offspring.

Anybody can raise gas in dough, which is like raising mind in brain; but just as yeast and fermentation do not produce bread, so mind and education do not produce brains.

It takes air, light, water and food-stuffs to manufacture brains and mind, as it does to manufacture livers and bile, kidneys and urine.

The best part of it is that it is quite as cheap and easy to feed a child stuff that goes to the making of brains and mind as it is to feed it "truck" that goes to the making of liver and bile, or kidney and urine.

Listen! Suppose some one wants to "raise" a big liver or flatulous belly—it's no trick, is it? Why, then, should it be to "raise" a big brain and brilliant mind?

You raise the first two by breathing, drinking and eating liver- and bile-producing air, beverages and dishes; so, you can raise the last two by breathing,

drinking and eating brain- and mind-producing air, beverages and dishes. And, what beats all, is that the air and drinks and foods which produce the best brands of gray matter and intelligence are the same that produce the finest quality of liver and bile, of kidneys and urine, of lungs and blood, of stomachs and gastric juice, and so forth. But, on the other hand, the air and drinks and foods which produce the bulkiest and bile-fullest livers, the biggest and urine-fullest kidneys, the pouchiest and slime-fullest stomachs, are the air and drinks and foods which produce the measliest and most brainless minds.

So long as the air which surrounds people is cooked and done up with a view to petting skins or notions, and so long as drinks and foods are chosen to tickle the palate and prepared to snug up waist-bands, so long shall people be able to raise thoroughbred horses, dogs and hogs, and prize-winning fruits and flowers and "'taters," but shan't for the life of them be able to raise thoroughbred or pedigreed children.

To make a three-year story short, and in order to give you a "model" from which to cast any number of like products, permit me to relate an experiment in "raising" brains in a boy's head.

I do not ask any reader to "believe" what I write, but I do want every reader to "understand" what I state and explain. If I told you that I had been "experimenting" with American Beauty roses, and had succeeded in raising the finest yet, as was done with the Lawson carnation, you would see no reason why you should disbelieve me, for I would have "the" rose

to show you. Well, Autology and I have been instrumental in raising or growing the finest specimen of American Brain in the head of a boy whose health and development have been entrusted to me.

And, as I foresaw, his mind and his bile and his urine and his bowels and his juices and his looks and his physique, and everything else about him, has taken care of itself, as the stems and leaves and petals and colors and fragrance of the sturdy American Beauty rose do, so long as the intelligent and watchful brain of the gardener studies and tends to the wants of the plant.

The boy is just 3 years old. He has never had a suspicion even of an ailment or a cold, though "exposed" in every conceivable way to "colds" and contagious diseases of children; though allowed to play bareheaded in the hottest of sunny days, and to play bareheaded in the coldest of bleaky days. But an intelligent mother's eye is ever focused on him, and an intelligent mother's brain is ever attending to his L. A. W. F.—which, you know, means light, air, water and food.

He has never "been taught" or "been thoughted" anything.

He speaks and understands three languages, and thinks in the three languages. Do you realize fully what that means? He thinks in the three languages! In other words, his brain cells (not his mind) possess and exude the "smartness" of the Yankee, "l'esprit" of the French, and the "Gemütlichkeit" of the German. And those he owns as his own, untaught and unborrowed and unthoughted—but simply because he

has been fed the physical elements of light, air, water, foods and example, which elements reach his brain-matter by way of his hair and nose and stomach and eyes and ears; and which elements are organized in and by his brain-cells into their own physical and mental products and by-products—not in and by his parents', but in and by his own.

Not into liver "goods," but into brain "goods." And not by or through or from heredity, either. Of course, he wasn't born a cabbage; nor is he being fed or bred like one. He's just a well-moulded and well-balanced casting of flesh and blood, of brain and brawn. Not cultured; just nurtured. But his head is more in evidence than his belly; and his facial expression conveys far more than truth and fiction ever could.

Were it not that public environments and prevailing ideas are so unfavorable, and must ever be guarded and fought against with tooth and nail, how perfectly easy, simple and feasible that achievement could be duplicated by any one. The trouble is not because of expense or difficulty in supplying any child, of any parents, with the material elements and foods necessary to develop superior brain-cells, but it is because of the watchfulness required to prevent those brain-cells from "snapping" pictures of dusty, cobwebby, streaky, smutty things through sight or sound or feel.

A child's spongy brain soaks in and photographs every gross and minute detail of every look and sound and behaving, without the least bit of regard as to whether the stuff or picture is good, bad or indifferent. And it assorts them into albums, or pastes them in scrapbooks, to exhibit or refer to later. And just as

it is almost heart-rending to part with old pictures, however tintypy they may be, so it is almost brain-rending to part with old notions or impressions.

As the twig is bent, so grows the tree. But what bends or what straightens the brain? It is quite immaterial by what physical or mental name you call that "what," so long as you understand and know that by "food" I mean everything and anything which reaches the child's brain through his nose and mouth and hair, as well also as I mean everything which reaches the child's brain through his eyes and ears and fingers or skin.

You "think" you quite comprehend what I mean, but I'm not sure that you do. Because it is the prevailing and accepted notion that it is proper to concentrate and focus all public and individual energies to the implanting of knowledge into children's minds, overlooking the simple fact that you can't impress or implant pictures on barefaced or blurred or smudged plates of glass.

My first contention is to forget that a child has a mind—which he hasn't got ready-made at birth—but that he has a brain—which he has got ready-made at birth—and never, never to forget forgetting the first, and never forgetting to remember the second.

My second contention is that any child's brain shall manufacture the highest grade of brain-juice (which you call mind), as any child's stomach and liver and kidneys shall manufacture the highest grade of gastric juice and bile and urine, if you but feed the child properly, with your eyes and ears and mind focused on and into his brain-marrow.

Understand me well, please. I mean that there is no more sense in teaching a child's mind anything whatsoever, with the idea that that something is going to produce knowledge in that child's mind or brain, any more than there would be sense in pouring bile into a child's stomach with the idea that that bile was going to produce bile or liver in that child's body. I mean that the first principle and practice of Autology, or of Common Sense, is to feed the child's brain-matter through the child's nose and mouth and hair first and always, and only incidentally through his eyes and ears. His tongue and fingers and feet will do the rest without any coaxing.

You can't teach a child to walk, although you can help to make him bow-legged. You can't teach a child to think, except bow-leggedly. You can feed "walking" into a child's legs, and so can you feed "thinking" into a child's brain. You can no more think a thought into his head than you can think a walk into his legs. You can watch or guide his walking apparatus, as you can watch or guide his thinking apparatus; but the moment you overstep this limit, in walking, that moment you invite bumps and bloody noses; and so, in thinking, you invite chumps and silly notions.

Withal, I haven't said a word about the boy's instinctive, intuitive reasoning faculty, which certainly is the direct product of natural digestion or reaction as it occurs in his brain-cells; for at the age of two he was already capable of squelching his father with the force and sense of his replies and arguments. Did he learn or inherit those replies and arguments? Never. Did he ever hear them before? Never. To illustrate:

He was barely two years old at the time. His father was busy reading. The child was talking and bothering him. Snappingly, his father said: "Ruhig!" ("Keep quiet.") To which the baby deliberately and sternly remarked: "Karlchen ne peut pas parler avec ses pieds." ("Karlchen can't talk with his feet.") By which he meant that you can't think with your liver or bile.

THOUGHT "INCUBATION."

There is the making of a "thinking" chicken in the yolk of an egg.

By whom? By the constituents of the "yellow" and "white" and shell.

Through what? Through "incubating" heat.

How? Let us see.

A yolk is not "alive" with blood, or flesh, or bones, or feathers, or brains; nor is it "mentalized" with thoughts—before it is incubated and hatched. And what constitutes "incubating" or "hatching"? Merely this: Heating—a certain degree and duration of it—sets in motion the "functions" of the chemical "organic" compounds which compose egg-yolk, as winding sets in motion the mechanism of a watch; and the egg, unalive and unmentalized, begins to breathe. Yes, begins to "breathe."

The "incubated" egg actually inhales oxygen and exhales carbonic acid gas as plants and animals do; and perspires vapor or moisture through its shell-coat as we do through our skin.

Day by day, the activity or motion of the yolk-chemicals increases and "attracts" the chemicals of the "white" and of the shell—and behold! a brain, as well as feathers, appears into the world of "human" incubation.

What's happened? Nothing much, apparently—but a chicken has been "hatched"; because heat-motion helped to start motion of a given kind, called breathing, inside of the egg-shell. If that heat, or the lack or excess of some "degrees" of it, had started another kind of motion, called "fermentation," inside of that same egg-shell—as often happens—the outcome or product would have been rot and stench instead of brain and mind. Wouldn't it?

Deprived of oxygen and moisture inside and outside of the shell, deprived of albuminoids inside and outside of the yolk; without phosphorus and minerals in the substance and shell; without fats and cerebrine and cholesterine and lecithin in the yellow: would the "parent" elements, called Nitrogen, Oxygen, Carbon and Hydrogen, have organized themselves into blood, flesh, bones, feathers and brain?

What then has occurred? Nothing much apparently; but heat started "function" or breathing in the egg-yolk; heat awakened or wound up the "still" mechanism of organized matter, thereby setting in motion certain physical elements which moisture and minerals and albuminoids maintained until blood and flesh became "animated" with instinct—another form of motion—which led its owner to fracture the eggshell that the chicken might wiggle out into surroundings containing vaster stores of heat, moisture, minerals, albuminoids—and daylight, besides.

No one assumes that "instinct" causes the egg to "breathe" or to turn into a "brainy" or mentalized chick—unless one means that physical "affinity" or chemical "tension" (motion) is synonymous with "instinct."

No one claims that "mind" causes the egg-shell to inhale oxygen and exhale carbonic acid gas; or makes the yolk absorb, digest and assimilate the "white" and organize itself into the form of an "embryo" and then into that of a live "thinking" chicken—unless one means that "affinity" or "tension" between physical or chemical elements and compounds is synonymous with "mind."

So there we are—either chicken-instinct or mind is simply a mode or form of physical or chemical motion, or it's nothing; either instinct or mind exists fully formed in the "dormant" raw yolk we eat, or it is actually and only the outcome of chemistry pure and simple—of physical or chemical action and reaction, as heat and light and electricity are.

It is self-evident that "thinking" does not exist or operate in the unbrained or unhatched yolk any more than in the "unhatched" fecundated human ovum (or unborn fetus). And, though not so obvious, it is none the less correct to assume that the chicken's real instinct (thinking) is not aroused or initiated before or until the cramping of its habitat (shell) interferes mechanically with its movements and further development.

That which we ascribe to instinct in the chicken is nothing else than the outcome or expression of physical or chemical motion acting against resistance or with affinity.

It is generally taken for granted that the function called "respiration" supposes the agency of brain or mind in the being or "live" thing that breathes; and this is because it was not formerly known that plants breathe as we do, and owing to the fact that very few scholars are even now aware that an egg breathes and actually starts to become a "mentalized" chicken by inhaling oxygen and exhaling carbonic acid gas as new born babies start to become "mentalized" infants.

That which starts or "incubates" breathing in the egg is also that which starts and incubates thinking or mind in that same egg—as well as in any other variety of egg, be it a bird's, or fish's, or man's.

One doesn't have to stretch imagination to any degree to perceive that there is considerable resemblance between the "human" head with its "gray" and "white" matter and the "egg"-head with its "yellow" and "white" substances. Furthermore, each brain-cell is virtually an egg composed of a shell called cell-wall, and a white called protoplasm, inclosing a "yellow" called nucleus—the core or heart of the brain-egg.

Investigation of "procreative" cells in the male and female reveals the same makeup. Besides, it is well-known that the chemical constituents of brain-yolks, and of "generative" yolks, and of egg-yolks are alike and the same; and, that even the proportions of the various compounds forming these various "yolks" are quite similar.

Now, then, if the "yellow" of a hen-egg can start or attend to its own breathing and eventually evolve its own brain which starts and attends to its own

thinking business: why should we have to resort to the assumption that an incubated ("fecundated") human egg (ovum) doesn't know enough to originate and maintain its own breathing and eventually evolve a brain which starts and attends to its own thinking?

Why resort to the needless, not to say absurd, assumption that it is "mind" in human skulls that does the thinking when we know that it is the "yellow" in a hen-egg that does the breathing, or a pair of lung-bellows and not "respiration" inside of human chests that does the breathing?

Does Respiration, a mere rhythmical motion, "incubate" lungs or "hatch" breathing? Or is it not the chemical constituents or contents of lung-cells (or lung-eggs) which originate and maintain that form of mechanical motion called "respiration"?

Does Mind, a mere rhythmical motion (memory and reason) "incubate" brains or "hatch" thinking? Or is it not the chemical constituents or contents of brain-cells (or brain-eggs) which originate and maintain that form of physical motion called "mental"?

Breathing is not transformable into "live" or dead lung substance; nor is one individual's breathing or respiration transformable into another individual's chest or lung substance. How is it possible, then, to transform thinking into brain matter, or to transfer one person's thinking or thoughts into another person's brain matter or "yolks"? It can't be done. Hence, teaching, in the sense commonly understood and the manner usually practiced, is a waste of time, money and energy; besides the fact that it tends to store up in the brain convolutions a heap of "residual" men-

tal air of the useless or harm-tending kind that is locked up in most people's lungs who do not live a fairly active life. Even lungs that are active retain a certain amount of carbonic-acid-gas laden atmosphere in their cells; but this "poor" stock of oxygenated air is less, and it is more frequently exchanged for a better grade than it is in lungs that are inactive. So, likewise, brains that are self-active or self-acting—I mean in the same sense that lungs are self-active or self-acting—also retain a certain amount of carbonic-acid-gas laden thoughts in their cells; but this "poor" stock of "residual" non-thinking "air" is less, and it is more frequently exchanged for a better grade than it is in brains that are not self-active or not self-acting. In other words, "taught" or memorized knowledge is no better for brains than "residual" or carbonized air is for lungs. The one needs pumping or puffing out of the brain as much as the other does out of the lungs. But—what's better—it is preferable to prevent teachers' or books' "residual" thoughts or mentalities from reaching the brain cells, or at least to so activate or vitalize brain cells that they may repel or expel or exclude such thoughts or knowledge. It can be done—by feeding the brain through the mouth, nose and hair.

You can "learn" how to imitate the physical movements of another person's lung-exercises—though when running you imitate or rather originate only your own.

You can "learn" how-to-imitate or how-to-repeat the socalled "mental" motions of another's brain-exercises—though when drowning or in trouble you imitate or rather originate only your own.

But, just as learning-to-imitate or repeat the "exercises" of some one else's breathing produces different results or no results at all in different individuals; so, likewise, learning-to-imitate or repeat the "exercises" of some one else's "thinking" produces different results or no results at all in different individuals.

Knowledge, or thinking, cannot be taught or bethoughted into brains any more than into livers or lampposts.

If the reading of this chapter merely produces the memory of words and sentences, or even of the ideas, I mean to convey to your brain, without those words and sentences or ideas causing your own brain cells or matter to breathe deep or even to get out of "thinking" breath—then I have failed to accomplish anything as far as your brain (or mind) is concerned, and you are wasting your time reading. You should be placed and replaced in "predicaments" which call for arm and leg action in order to save your integument from harm or destruction. After a few weeks of such "predicamental" exercise, you'd be likely to "see the point" and derive some "thinking" benefit from the perusal of this chapter.

I mean that any knowledge (or ideas) that doesn't set you or infants thinking, as fright sets you or children hopping, is rubbish.

Knowledge or teaching can and does act as an incubator, or as heat—not on mind but on brain eggs or nuclei (yolks)—but knowledge or teaching cannot and does not "hatch" thoughts or thinking any more than it "hatches" brain matter or chicken substance; any more than the old hen's mind or meditating, as

she sits day in and night out, hatches egg-matter or chicken-brain. But, as egg-yolk hatches its own breathing and blood and nerves and bones and feathers and brains, so does and must brain-yolks hatch their own thinking or mind. And no power on earth or in planets can do it for or instead of brain "yolks"; as no power there or elsewhere can prevent an egg-yolk from hatching putrefaction under unsuitable conditions of heat, air and moisture. So also no power on earth or elsewhere can prevent brain cells from hatching or incubating rot and stench—in act and fact and thought—under unsuitable conditions of light, air, water and foods, whatever be the mental and moral atmosphere surrounding the infant's or adult's skull.

You no doubt are beginning to "capture" the two ideas that I wish to impart to your brain, namely

"How Brains are Raised" and

"How Minds are Incubated."

Let us incubate these "raw" yolks or ideas a bit further.

All cells of your body "own" some sort of internal motion, called function. For, cell-constituents like air-constituents and food-constituents (dead or alive, in plants or animals) are never still—they never sleep. But all cell-motions are not alike in their products and manifestations. Some produce lung substance and manifest respiration; some produce liver and bile and manifest glycogenation (formation of liver and muscle sugar); some produce ova and spermatozoa and manifest procreation; and some produce brain substance and manifest ratiocination or thinking—the rarest pro-

duct or function discoverable in up-to-date brain substance outside of pure business or commerce.

Giving this proposition a twist, it may be stated in this way: As the business of the lung's cell-constituents is to reproduce themselves first, last and all the time and, incidentally, to resort to or rather to evolve breathing in order to accomplish their object—the production of lung matter; and as it is the business of the liver's cell-constituents to reproduce themselves first, last and all the time and, incidentally, to "elect" or to evolve bile and glycogen in order to accomplish their purpose:

So it is the business of the brain cell-constituents to reproduce themselves first, last and all the time, and, incidentally, to resort to or evolve thinking or mind-making in order to accomplish that purpose. Hence mind is but a form of bile—only that it is invisible; but so very expressible that at times one can "see" that an individual's brain has jaundice by the hue of his teachings or ideas. You know what a "bilious head" means—in a way; but not in the right, physical way. It means simply that as a liver can't quit making bile, good, bad or indifferent, so a head or brain can't quit making mind, good, bad or indifferent. So that when the liver makes "bad" bile it goes to the brain, and, to get even, when the brain makes "bad" mind it goes to the liver. Is that your version of psychology? It's mine. It works to a Tee in practice, in health and sickness; never gets lame, or lost in the clouds. It's not a bit soap-bubbley.

The same holds good about what your kidneys and urine do to your brain and mind; and, in revenge,

what your brain and mind do to your kidneys and urine.

If you don't feel like admitting that your urine has any effect on or anything to do with your thinking or mind, then please don't admit that your thinking or mind has any effect on, or anything to do with, your urine.

Most assuredly there is a difference between urine and mind; but none other than there is between a visible electric light and an invisible electric current. The one, the urine, is the visible product of kidney "yolks"; and the other, the mind, is the invisible product of the brain "yolks."

Thinking is just as much a function of kidney "yolks" as urinating is, and urinating is just as much a function of brain "yolks" as thinking is. If kidney cells didn't do some deep thinking day and night, especially at night, I wonder what would become of people's brain cells and mind thinking! Considering how human beings live, drink, eat and behave.

Passing now to seeds, such as grow into plants and flowers, let me state this: That just as the growing and grown product of a seed bears the "living" stamp of

(1) the "make" or kind of seed planted, and

(2) the physical or material conditions that surround the seed from the instant it comes in contact with soil, and throughout its growth and existence; so also, must and shall the growing and grown product of human seed bear the "living" stamp of

(1) the "make" or kind of seed planted (race), and

(2) the physical or material conditions that sur-

round the human seed from the instant it comes in contact with the soil, and its light, air, water and foods, and throughout its growth and existence in and through that soil, light, air, water and foods.

Again—just as the growing and grown product of a cell (plant or animal) bears the "living" stamp of

(1) the "make" or kind of cell produced, and

(2) the physical, material conditions that evolve it from the instant it comes in contact with soil, light, air, water and foods;

So also, must and shall the growing and grown product of brain cells bear

(1) the "thinking" stamp of the kind of brain cells produced, and

(2) the physical and material conditions that surround them (the brain) from the instant the brain comes in contact with the soil, light, air, water and foods.

Finally—just as the growing or grown product of kidney cells bear

(1) the urinary grade of the make or kind of kidney cell-constituents ingested, digested and assimilated by the individual, and

(2) the physical, material conditions that surround or reach the kidneys from the instant they (or their owner) come in contact with light, air, liquids and foods;

So, also, must and shall the growing or grown product of brain cells bear

(1) the thinking or mind-grade of the make or kind of brain cell-constituents ingested, digested and assimilated by the individual, and

(2) the physical, material conditions that surround or reach the brain from the instant they (or their owner) come in contact with light, air, liquids and foods.

Therefore, what's the sense in "teaching" the brain any more than in teaching the kidneys? As you can't teach kidney cells to urinate except by giving them the elements of light, air, water and foods, so you can't teach brain cells to think except by giving them the elements of light, air, water and foods.

And just as urine varies in quality and quantity, and other things, with the kind of light, air, water and foods taken in or absorbed by your body, so mind (or thinking) varies in quantity and quality, and other things, with the kind of light, air, water and foods taken in or absorbed by your body.

Somehow, when I hear or read some one talking or writing about the "objective" and "subjective" minds, or psychology, I always seem to see bile or urine coursing through or "watering" the talker's or writer's brain cells; for there can be no denying that all up-to-date brands of psychological or new-thoughtedness bear a decided biliary or urinary stamp.

Won't some one please tell us how many more infinitesimal fractions of an instant would a blood-and-flesh brain, or an "objective" or "subjective" mind keep on thinking or thought-making—than would a liver or stomach keep on bile- or juice-making, if the individual were denied air? Or how much longer "mind" would keep on cogitating than kidney cells urinating if "mind" were denied water? Or how much longer "mind" (or brain) would keep on working than blood corpuscles navigating if either were denied com-

mon, ordinary soil minerals, like sodium and potassium?

But what's the use—for who can deny the fact that with each thought produced (mind you I say "produced"; and not borrowed) brain cells or nuclei perspire a little urinary and biliary moisture as well as they exhale some carbonic acid gas for the "benefit" of the liver and kidneys and lungs? And who can deny that, per contra, with each action or reaction produced in the kidney or liver cells or nuclei each liver or kidney cell or nucleus breathes forth a little mental or thinking moisture or something for the "benefit" of the brain (or what some people call mind)?

It is the claim of Autology that the "type," as well as the sum total, of that socalled "mental" or thinking moisture has as much to do with the kind or brand of "mind" found or produced in brains as the type and sum total of the biliary and urinary moistures found or produced in brains (or minds) have to do with the kind or brand of biliary and urinary moistures found or produced in livers and kidneys.

Who can gainsay that every kidney cell, or liver cell, or stomach cell, or fat cell, or bone cell, or blood corpuscle, is endowed with thought or mind-incubating brains of their own? Or that every brain cell is endowed with bile- and urine-incubating livers and kidneys of their own—just as planets are provided with suns and stars and constellations of their own? No one.

Who can say that the same laws (or mechanism) that govern the production and operation of physical

bile and urine in "living" tissues do not also govern the production and operation of "mental" mind and thoughts in "living" brains and other tissues—just as the same laws (or mechanism) that govern the production and operation of physical electricity and light in the heavens also govern the production and operation of physical electricity and light in the factories, or the "mental" (so-called) electricity and light in blood corpuscles and brain cells?

And now comes the practical application of the foregoing cogitations, or "hatching" of mind in brain through light, air, water and foods.

Again livers and kidneys turn up—because people "think" they know more about bile and urine than they do about mind. But they don't. And they think they do simply because they can control better the quantity and quality of the bile and urine their livers and kidneys produce than the quantity and quality of the mind and thoughts their brains excrete.

I say excrete, instead of secrete or produce; because very few brains actually secrete a perceptible moisture of mind or thoughts, although their fingers and feet and eyes and skins and vulgar internal organs do produce a wonderful stock of it or them (mind or thoughts). Watch dancers' legs and hands and eyes and see the amount and type of mind or thoughts those legs and hands and eyes "secrete"!

As the quality and quantity of the bile and urine your organs produce vary with and depend on the character, quantity and proportion of the natural elements found in light, air, liquids and solids; so also do the quality and quantity of the mind and thoughts

your brains or cells produce vary with and depend on the character, quantity and proportion of the natural elements found in light, air, liquids and solids—and on nothing else, much.

As mind can't produce "live" air, so mind can't produce "live" thoughts, or living health or sickness.

Time does not make watches. Mind does not make "brains." But as watches keep time when physically wound up, so brains keep mind when physically wound up. How can brain cells be physically wound up so as to keep and "tick" forth good, reliable "mental" seconds or thoughts? Just exactly in the same way that liver cells can be physically wound up to ooze out good, reliable bile drops, or kidney cells to "drip" good, reliable urine drops. That's simple enough, isn't it? Yet, much simpler than you think. Let's see.

A wool-thread is made of wool-fibres; a silk-thread, of silk-fibres. A nerve-thread is made of nerve-fibres; a muscle-thread, of muscle-fibres. A honey-comb is made of bees-wax filled with bees-honey. A muscle-comb (a bundle of muscle cells) is made of muscle-wax (membrane) filled with muscle-honey (protoplasm); a liver-comb is made of liver-wax (cell-membrane) filled with liver-honey (protoplasm and bile); a kidney-comb is made of kidney-wax filled with kidney-honey, or urine-protoplasm; a bone-comb is made of bone-wax filled with bone-honey or marrow; an ovum- or spermatozoon-comb is made of ovum- or sperm-wax filled with ovarian or seminal honey; and, finally, a nerve- or brain-comb is made of nerve- or brain-wax filled with nerve or brain honey. But of what "make"?

That depends. That's why there is more apparent and real difference between individuals' and nations' minds, ideas and morals than there is between their biles, urines and corruptions; for, pray tell me, what can nerves and brain do when forced to transform into mind a type of jelly that's better apt to fill up livers or kidneys with?

Hence, the average individual "thinks" more about and better with his stomach, or liver, or bowels, or kidneys, etc., than about or with his brain. It stands to common sense that a "misfit" in the way of liver protoplasm may "just fit" the brain-comb of a certain individual; but it is bound to remind its new owner (the brain) or you of its original owner (the liver), for which it was meant. That is the only reason why most people keep everlastingly thinking of their livers, stomachs, kidneys, etc., etc. What else could or can they do—seeing that their brains which demand mind-producing physical elements and compounds are served naught else but liver or bile and kidney or urine producing material, possibly seasoned a little with "mental" catsup?

Organized material which is naturally adapted to the production of that form of serum, protoplasm and slime which suits the purposes of livers, kidneys, bowels, sexual organs, etc., cannot but tend to evolve "thinks" and acts in accord with the ways that livers, kidneys, bowels, etc., would think and behave if they occupied the cranial cavity of the individual. The fact that an individual's brain can't crawl out of its bone-prison, any more than a yolk can out of its shell, does not mean that it can't incubate or hatch mind or

thoughts of an order that other tissues or organs emit or produce—just as an egg-yolk is capable of incubating and hatching stench quite as well as a chick.

In a word, when brain cells are forced to feed, year in and year out from infancy to maturity, on the kind of light and air and liquids and solids which are best adapted to forming liver and bile, kidneys and urine, slime and "discharges"; it follows that such brain cell-substance must necessarily incubate and hatch some sort of bile-tainted, or urine-tainted, or slime-tainted, or something else-tainted minds or thoughts—some sort of dyspeptic, or epileptic, or jaundiced, or catarrhal, or rheumatic, or immoral, or criminal notions and actions. That, to me, is as clear as day—so self-evident that it looks like repeating a platitude. Why then has not the human brain seen this subject-matter or problem in that physically "mental" and "moral" way? Presumably because the up-to-date brain hates to go back as much as it is not fed to move ahead; it is "tickled" to read of how Columbus smashed one "pole" of that historical egg and thus made it "stand" upright on the royal table, but it is quite as much at a loss to initiate action in its cells as Columbus's contemporaries were to "incubate" a chicken without a hen. Any farmer's son or daughter knows how now-a-days—given the eggs; and when the "chicks" are hatched, given the light and air and water and foods. And so, likewise, shall parents and youths know how to incubate mind and hatch brains and genius, given the brain-substance producing "yolks"; and when the infants are born, given the light and air and water and foods. That's all. That's livingness. That's brain

and mind. That's health and sickness. That's morality and immorality.

Therefore, our brains and minds, like the chicken's, are the product or outcome of the awakening of physical and chemical compounds existing in the "incubated" or impregnated ovum-cell (or egg) by means of heat, air, moisture and food—which condition and elements enable those blood and flesh compounds to move in that type of motion (call it by any name you like) which organizes the "yellow" and "white" into "living" brain or tissue, as a rule; but sometimes disorganizes the "yellow" and "white" into putrefactive gases and ashes.

That there is some sort of physico-mental matter in the egg-yolk, as in seed-yolks, is certain; but that the hen's mind or socalled "hereditary" influence has less to do with incubating a chicken's brain or hatching a chicken's mind in the egg she sits on than has the heat of her body is absolutely certain. For anybody can turn the same "hen" trick in an incubator.

Also, that there is some sort of physico-mental matter in human brain-yolk is certain; but that parents' or heredity's minds have less to do with incubating children's brains or hatching children's minds in human skulls than have heat and light and air and water and foods, or than have children's own hair, noses and stomachs, is likewise most positively certain—even though no one can turn the same trick in an ordinary incubator.

Correct must begin to appear to you this "physical" or autologic doctrine of raising brains and hatching minds therein, as glycogen and digestive juices are

hatched in their respective organs, instead of raising and hatching foreign or unsuitable substances and products in the brain as is so universally done in homes and schools and shops and offices under the prevailing systems of diet, schooling and belief. And, logical and scientific must appear to any reader the contention that heredity, or birth, or atavism, or genius, etc., has nothing at all to do with the gifting, or the raising, or the hatching, of brains, or of minds, or of ability, talent or genius in a child's skull.

Do I mean to say that geniuses are not born? I do —flatly. Do I mean to insinuate that the child of a University Professor does not inherit a more brilliant brain or mind than does the child of ignorant parents? I do—most assuredly do.

Geniuses are not born. Chumps are not born.

But brain-matter is born just like kidney-matter, not knowing exactly what it's going to do or become until it finds out what kind of light and air and food it is about to get through the medium of the blood, which, in turn gets them from the bedroom and mother's breast—perhaps; and perhaps from the dickens knows where. At any rate I know from where in at least 999 in 1000 "cases"; and the thousandth, or more correctly speaking, the millionth, gets the outdoor light and air and "wholesome" mother's milk. That's how geniuses are "born"—which means "raised." That's how "chumps" are not "born," but are actually unborn after they come into this ready-made world of genius-filled light, air, water and foods.

Like kidney or liver substance, brain-matter is cast after a mould and cast out into a world of natural and

"artifical" light, air, water and foods whose respective properties are to hatch and raise various but varying grades of physico-mental products in brain tissue, as well as various and sundry grades of bile, urine, digestive juices, slime, etc., in other tissues—in conformity with the different grades of either the natural or the artificial lights, airs, waters and foods which parents feed on before conception and which mothers feed to their fecundated ova and developing embryos during the months of pregnancy; and in conformity with the grade of the said physical substances which fathers and mothers, guardians or teachers, nurses or relatives and others "feed to" the growing children.

I grant that the geniuses of the past as well as the geniuses of the present day and of some days to come were or are "born"; but not at all in the accepted meaning that obtains. They were "nurture-born" of and in conditions and environments which accidentally happened to "match" the natural conditions, in the way of physical light, air, water and foods, which normally and "selectively" could not fail to hatch and raise that species of brain-matter and mind-juice which tradition is wont to call genius.

Of course a Farmer's boy is the son of a farmer, as a Professor's boy is the son of a professor; although the "son" of a country cabbage may produce a city cabbage, and vice versa. But, really, is the farmer's son born with more of a "farmery" brain and the professor's son born with more of a university brain? Has his mind more of the barn or soil taint or tint and the other more of the classical or mosaic? If so, then the country lad must also have more of a farmer's liver and bile than the professor's offspring.

And pray tell me, what can have happened in that farmer's son's brain-matter and liver that he seeks and wins the Presidency of the University or Country? And, what can have transpired in that professor's son's brain-matter and liver that he drifts into and becomes —well, you know the old story? He, too, was born with a brain and a liver; but either these organs swapped places as time flew on or both had to live on the same bilious kind of light, air, liquids and solids. It becoming a question of "survival of the fittest" the liver "survived." Things progressed fairly well for a time; the brain did vicarious duty for the liver and the liver for the brain; some book-knowledge was absorbed by both; but—sad to relate, even a brain surrounded by all that so-called heredity, talent and genius can offer cannot long absorb and hatch "mental" and "moral" goods when its physical light and air and drinks and eatables are of the rottenest and rankest make. That's all, but that's it.

Boys and girls, sons and daughters of the country and of the city, let me whisper this admonition to you: Don't live and don't sleep and don't study in rooms (at home or at school) where the light and air are such that you can't or couldn't raise beautiful roses in pots set in the "living" room, in your bed room, in your school room. Don't. And don't drink what you wouldn't give your pet canary to drink. Don't. And don't eat mixtures at any meal that would make you "sick to your stomach" if you were asked to eat the same after it is all mixed together in your or anybody's stomach. Don't. By so doing, by so avoiding, you shall soon "raise" a brain and "hatch" a mind that

shall surpass your elders', your teachers', your superiors'—unless they take the hint from you and do likewise.

Lest my meaning may not be fully grasped, let me add, that as the quality and taste, or grade, of honey produced by bees vary, or varies, according to the light, air, moisture and foods (and never the thoughts) on which bees feed their stomachs (and never their minds), so also must the quality and ability and morality, or grade, of "brains" produced by children vary according to the light, air, water and foods (and never the thoughts) on which they feed their stomachs and lungs and bodies.

The only positive as well as rational method of producing a high order of mind and morality in children, as well as in maintaining the like throughout man's and woman's career, is to feed the infants', the children's and the youths' noses and stomachs with physically material, or mentally and morally physical light, air, water and foods.

Toward this achievement shall the next generation devote much of its money and energy.

As matters stand today, most infants are forced to evolute into morally or mentally deficient brains or minds; because Education's chief aim is to implant "mental" and "moral" knowledge (so-called) in children's minds while, conjointly, Civilization is stupidly compelling children's brains and functions to live and operate on mindless and immoral light, air, water and foods.

If only children were "tended" until of age as rose bushes are, how safe it would be to give their brains

and functions free play, then! And what superb physico-mental and moral blossoms and flowers child-plants would produce! Just as rose bushes that have been watchfully and intelligently lighted, aired, watered and fertilized until the age of blooming produce beautiful color-and-perfume-laden buds and roses—without being taught or thoughted or mentalized or moralized. In a word, as plants manufacture their own physical, mental and moral colors and perfumes by organizing in their buds the elements of light, air, water and foods, so, likewise, children manufacture their own physical, mental and moral functions, virtues and vices by organizing in their budding tissues and juices (organs and blood) the elements of light, air, water and foods. So also do adults.

Sure enough the rose bud may prove to be a La France rose instead of an American Beauty or some other variety of the rose, but rest assured that a gardener who understands his business and "tends" to the light and air and water and foods of that rose bush up to the budding period does not worry about what sort of flowers the La France or the American Beauty will produce, even though the stems are cut from the parent stock. He knows that the blossom will be the most superb specimen of its type. The gardener will never expect or attempt to convert a carnation into a chrysanthemum or a chrysanthemum into a peony; but he knows that he can cultivate and fertilize a carnation plant into producing a "pink" that will rival a chrysanthemum in many respects and surpass it in many others; or a chrysanthemum that will rival or surpass a peony. In other words, he aims to raise and

hatch the finest specimen of flower-brain and color-mind in a given type of plant and he succeeds. And so would parents if they used the same quality of cultivating and fertilizing sense and physical light and air and water and nourishment that the gardener uses.

The gardener calls his method "cultivating and fertilizing"—and he succeeds in producing geniuses in flower-brains or buds.

You call your method "culturing and mentalizing"—and you fail to produce geniuses in child-brains or minds. You should fail. For a child or brain won't stand "culturing" or "mentalizing" any more or with anything else than a plant or bud will. But, as plants and buds, children or brains will stand all of and the same kind of cultivating and fertilizing; and under such cultivating and fertilizing they too will produce the most superb, gorgeous specimens of their types. In no other way and by no other means.

Did you ever see a gardener standing over a rose bush, lecturing or mentalizing it by reading or talking to it book lore, while keeping that potted or plotted bush in artificial light, or carbonized air, or "watering" it with beverages or fertilizing it with inappropriate material, etc? Well, how can you expect that you or teachers or books can cultivate and fertilize children's brains or minds by talking or reading or otherwise while keeping them potted or unpotted in artificial light, carbonized air, or "watering" or "feeding" them with brainless and mindless liquids and foods? You can't—that's all there is to that. And that's why when I "show" a fine specimen which Autology has raised or hatched, cultivated or fertilized, some say:

"O, well, he inherits his brain and mind and looks and physique from his father and mother." Quite complimentary that—but nevertheless no more correct than saying that the Lawson carnation inherited its brains and mind from the gardener who "raised" it.

If the physical elements of light, air, water and foods (L-A-W-F) which children's hair, noses and mouths transmit to their brains are inappropriate or deficient in certain respects, it is evident that their brain function or mind, juices or products, thoughts and behavior, is or are bound to be or become mentally and morally impaired or perverted, deficient or vicious; for the products and by-products of their nervous system as well as of all the functionating organs or tissues of their organism are or become deficient or deleterious,—physically, mentally and morally.

Therefore, I say, mentalize or think nothing into children's heads any more than into their kidneys or livers, but let their hair and noses and mouths have the light and air and water and foods that their toenails as well and as much as their mind-juice demand. If you do, you'll be giving your child, and incidentally yourself, the sort of light and air and water and foods that Mentality and Morality demand and thrive best on.

By a providential disposition of nature, mentality and morality demand and thrive best on that "make" of light, air, water and foods which functionality of our organs and tissues demands and thrives best on. And, fortunately, the mentality and morality and functionality of all children and all adults, of all organs and all tissues, demand and thrive best on the same

make of light, air and water—thus leaving us only the problem of the quality and mixture and proportion of the various foods proper to solve; the solution of which problem is quite a simple one.

During what is called intra-uterine life (before "birth"), or during the incubating process of the fetus (human embryo), the most appropriate "physical" and "mental" and "moral" foods for the children are also the best foods for the mother. And the most appropriate foods for the mother during the months of pregnancy are also the most wholesome and brainsome foods for her during the periods preceding and following pregnancy. Only this—that the bulk of the proper mixture of foods fluctuates somewhat with heat or force and tissue requirements which work and changed conditions impose on the mother. Natural hunger easily settles this question when a mother looks upon the period of pregnancy in a sensible, respectable way; and when the mother understands why and what she eats—I mean when she eats and lives for the purpose of supplying her own blood with those natural elements of light, air, water and foods which invariably go to making brains and mind in her own head as well as "wholesome" bile and excretions in her own body. If writers would only quit scribbling about "prenatal influences"; about the alleged influence of the mother's mind on the fetus's mind (which it hasn't got)—and if, instead, they would Rip-Van-Winkle it off until they are prepared to understand that mothers can't "influence" or think anything that pertains to mentality or morality into their skulled or unskulled fetuses when these same mothers are stuffing their

own placentas, or their infants' umbilical cords, with a variety of air, liquids and eatables that are suitable for producing rank bile or slime, not to call it worse names.

An advantage that mothers and infants have over their fellow-beings, called plants and flowers, is that human-plants are capable of seeking and getting the most suitable forms of light, air, water and fertilizers or foods which they and their children need. That's something flower-plants can't do—at any rate when most human-plants get hold of them.

But—and this is where the trouble arises and why the child-product is so frequently a failure, as it is often with the flower-product in the average hands—the mother accepts or seeks some spurious brand of light, air, water and foods which ignorant or foolishly "cultured" minds and morals and habits impose on her and around her. Hence more sheep brains and minds are "influenced" into the world than sheep livers and biles—though, to be logically and scientifically correct, brains and minds are made to acquire the properties and functions of sheepishness only after they have been subjected to the conventional feeding and lighting and airing and watering of civilized manners, customs and schoolings which obtain in all kindergartens, schools and universities. I mean it and I can prove it. I've seen it and I've been there—and so have most readers. It'll be a cold day when any power on earth or elsewhere attempts to light and air and water and feed any child of mine with sheepifying light and air and water and foods of the "mental" as well as of the physical brand. I've got no kick com-

ing, except that it has taken me nearly as many years to disacquire the physical and mental structure and texture which conventional environments and dietetic ignorance imposed on me during the years I spent in schools and universities.

I grant that parents and the public don't know any better, and thus are wont to rely on the advice of some who are supposed to know; who "think" they know—but who neither Know nor Think. They merely repeat or reuse borrowed, bethoughted physical and mental and notional light, air, water and foods—as they rebreathe their own exhalations and compel others to do likewise.

Without presently going into tedious details and explanations as to what foods are best adapted for raising brains and incubating or hatching minds in men, women and children, for breakfast, dinner and lunch, I desire to state some reasons why certain articles of foods proper are best suited to produce high-grade brains and minds as well as superior brands of other tissues and products.

It being obvious that all other organs and functions, than brain and mind, are never at a loss to develop and improve themselves and to produce a good, serviceable grade of their respective secretions and excretions when the brain has sense enough to help itself to the kind and to the amount and to the proper mixture of the foods that are best suited to its own physical, mental and moral purposes or operations—I may be permitted to ignore the ordinary physical organs and functions.

Silk goods are made of silk, stitched with silk, trimmed with silk (or better) and repaired or mended

or replaced with silk. Calico is not—nor is there ingenuity enough to invent a process whereby cotton is made into silk. So, likewise, there isn't a tissue or process or ferment in the body that can transform liver "cotton" into brain "silk," or produce mind from bile.

You can "contrast" different or antagonistic colors, but you cannot "match" colors unless the pigments which "own" the colors are alike.

On the other hand, you should know that brain substance produces brain protoplasm like itself, and that brain protoplasm produces physical and mental products; and that brain substance calls for like material in repairing or mending its substance, and "matching" its products. And you should know that you can "contrast" different ideas, but you cannot "match" ideas unless the constituents which "own" the ideas or thoughts are alike.

Again, you know that the nearer to mother's milk is bottle-fed milk, the better and more adapted it is for the child's nutrition and growth. And the more wholesome the mother's milk the more "wholesome" the brain and mind and behavior of the infant.

Therefore, the nearer to "wholesome" brain matter and mind-juice is the mouth-fed food ingested the better and more appropriate it is for the brain's physical, mental and moral nutrition, development and behavior.

Let us, then, see of what brain substance is made, and for purposes of comparison and elucidation, let us see of what procreative and egg-yolk substances are made.

Brain-matter consists of—

Water,
Fats,
Protagon,
Cholesterin,
Nuclein,
Cerebrin,
Lecithin,
Minerals.

Now, chemical analysis of egg-yolk and of seminal fluid reveals a composition of like constituents, bearing the same names.

Egg-yellow contains an albuminoid called "vitellin" which is closely related to the albuminoid of blood (globulin); and contains also a ferruginous nuclein called "hematogen" (blood producing) and discovered by Bunge, of Germany. Its other constituents are protagon, lecithin, fats, cholesterin, cerebrin and phosphates, in which it is rich; also sulphates and traces of iron.

The chemical constitution of generative substance is also represented by albuminoids, lecithin, cerebrin, cholesterin, fats, phosphates and sulphates.

And, besides, the relative proportions of the constituents of the foregoing substances are respectively very similar—only that the brain and egg yolk are richer in fats and the other in phosphorized proteids.

My reasons for calling attention to the chemical constitution of generative matter (ovum and spermatozoon) is because embryology cannot afford to overlook the fact that, as the egg-yolk is rich in those highly organic substances which "incubation" helps

to evolve into the highest type of chick of its kind, so the richer the fecundated human egg-yolk is in those highly organic bodies which "pregnancy" helps to evolve, the higher the type of child born of parents. Which, mind well, does not mean that a poor type cannot after birth be evolved through light, air, water and foods into the equal or rival of the highest type born of other parents. But it is in the nature of things and sense that it is better to begin a thing well than it is to begin it ill, and then to make it well.

Therefore, eggs constitute the best and brainiest food for father and mother and child before and after conception and birth.

It is stated in books on dietetics that eggs are a "complete" food in themselves, although they lack starch; but no definite study has been made that I know of with a view to determining and demonstrating that a diet consisting largely of eggs, properly prepared and carefully associated with other foods whose constituents act as synergists (friends) and not as incompatibles (enemies), and particularly with certain "vegetables" which supply the organism with depurating earthy compounds, is the kind of a diet which shall produce the highest types of "fecundated ova" in mothers and of brains and minds in newborns, as well as in growing children and youths. After that, say after the age of fifteen or sixteen, parents or communities would have no reason to worry as to what became of children's brains or minds, for their habits of breathing, drinking, eating, thinking and behaving would be firmly rooted and "fixed" for life—at least in the majority. They would continue to seek the

light and air and water and foods and thoughts and behavior which their hair and noses and mouths and brains had grown up on and been accustomed to.

Eggs should be eaten by parents and children every day in the year; but particularly by the "expectant" and by the "nursing" mother. But they should never be prepared or cooked in a way, or mixed with certain other articles of diet either on the stove or in the stomach, which nullify or destroy the blood and brain producing bodies which they contain. In order to emphasize this point, let me remind you that submitting an egg to a certain "cooking" degree of heat before placing it in an "incubator" modifies or destroys something in its highly organized "proteid" yolk-constituents which creates the "embryo" or evolves into blood and brain "plasm;" whereas submitting it to the body temperature does not. Let me also remark that certain articles of food, either before they are swallowed or after they are digested, contain or give rise to fermentation or decomposition products which either modify the fats and proteids of the yellow or combine with them to form chemical compounds which are neither hematogenic (blood-producing) or brain-producing; but which are transformed into objectionable gaseous and slimy products in the alimentary tract. Hence it is that so many people claim that eggs do not "agree" with them or that eggs sicken their stomachs —which is not and never so.

Milk is not an appropriate food to mix with eggs for reasons that would require too much analytical explanation to take up now. I may say, however, that eggs are an "animal" food, nitrogenous and fatty,

and that milk is also an "animal" food, nitrogenous and fatty; and, I may add, that it is chemically and physiologically unwise to mix or combine two different kinds of "animal" nitrogenous and fatty foods in the stomach at the one meal. At best, the one or the other becomes a "surplus" or remains behind as an "excess" or waste to ferment or decompose as it would and does when exposed to air and moisture. In a word, the excess rots in the alimentary canal as it does in the eggshell or milk bottle. No more, nor less. Some of the rotting products may be disposed of by the organism in the form of fat or bile, but certainly not in the form of brain and mind.

I should like to enter into proofs, chemical and clinical, to convince readers why eggs and meat don't go well together, for blood and brain; why bread in addition to meat and potatoes is a mistake; why salt, sour and sweet, in certain mixtures and proportions, are inimical to blood and brain structure and functions; why eggs and toasted bread with "sweet" butter and, off and on, a little fine bacon is an excellent breakfast combination for young and old, for blood and brain, for tissue-building or renewing and for heat and force-producing in the body; why rice and cream, or eggs and rice, is the best lunch-combination for the body tissues and functions and purposes; and why a little fresh meat or fish or fowl with potatoes (baked or boiled with the peel) and green peas or string beans, or carrots, or onions, or parsnips, or tomatoes, is the brain's choice for dinner, for nerves and blood, for muscles and bones, for stomachs and bowels, for liver and kidneys, for strength and endurance, for nutrition and health.

As bread, potatoes and rice are the three "staple" starchy foods, let bread be eaten with breakfast, rice with lunch or supper and potato with dinner. Do not indulge in any two or the three at the same meal; for second choice goes to waste or fermentation, as a rule.

As peas are rich in nitrogen and fats and in the oxides of potassium, sodium, calcium and magnesium, and also in phosphoric acid, favor them. Not only because of their nutritious value, but because the earthy or soil minerals which their substance is composed of furnish to your blood what no doubt constitutes the heart and core of those body-compounds which "preserve" serum and lymph or which prevent the organism from constantly sickening or souring itself.

In the way of "seasoning" brains and minds, as well as other organs and products, use more "ordinary" light and air and water and less "culinary" salt and vinegar and sugar; but be sure and pepper your appetites and passions with "cayenne" moderation and sense.

(See end of volume for Baby's Foods and Everybody's Foods.)

THE BODY'S JELLIES, JUICES AND SLIMES

It isn't fair to say that our body is three-fourths "water." We're not as "thin" or clean as that insinuates. The truth is that our body is four-fifths slime and jelly—a little more at "sweet sixteen" and a little less at venerable sixty. The jelly of which we are made is moulded into variously shaped masses (organs), or strips (membranes), or tubes (blood vessels and canals), or shredded bundles (muscles and nerves), etc. Some of the jelly masses are gray and white (brain and nerves); some are quite red (blood, liver, spleen, muscles), etc.; but all of the masses and strips and tubes and fibres are bathed in and out in common, ordinary, vulgar slime—politely called "juices," or "mucus," or "serum," or "plasm," or "protoplasm." The name "mucus" is given to the stuff which is popularly known as slime—it oozes from mucous membranes. The name "serum" is given to the stuff which exudes from blood, or brain, or joints, or pleura, etc.,—it is popularly known as "dropsy" or "water" when it accumulates to excess. The name "plasm" is given to the clotting liquid which forms the blood stream and in which float the red and white blood corpuscles. The name "protoplasm" is given to the jelly which constitutes the mother-substance of the cells of organs

and tissues—known as flesh proper. And the material called "juice" is that which comes from digestive organs, or glands—the stomach juice being the one generally supposed to be the most important.

If you were to collect a cup full of each one of these various juices, or to squeeze pieces of any one of the organs or tissues of the body (including the skin) and thus extract their juices, as you do when "pressing" fruits—you would find that the various juices and mucus and serum and plasm and protoplasm which you have extracted or collected are one and all alike and "slimy." In other words, healthy as well as unhealthy organs and tissues and fluids are of "slime" slimy.

That need not make you love thy brother or thyself less, but it should make you marvel more at the omnipotent Wisdom that devised a means or a material which answers all the gaseous and "fluid" and "solid" needs and conditions of the body—a fluid or jelly or slime which in the same place and in different places acts as a lubricant and a nutriment and a digestive and a reconstructive and a detoxicant and an eliminant—at one and the same instant. And, still more wonderful is the fact that these "slimy" substances and liquids should contain the mysterious "live" things or agents that attend to all the functions of the organism; and that these "live" agents, called "ferments," should live and act and travel in such a vehicle as ordinary slime.

Ferments are nothing more nor less than ordinary "yeast" things. The "yeast" of bread, of beer, of "mold," of vinegar, of sour milk, of saliva, of stomach

juice, of pancreatic juice, of bowel juice, of brain and nerve juice, of muscle juice, of urine, of bile, of marrow, of generative organs, of bacteria, etc., etc., are fundamentally alike in their structure and function and products. Their unlikeness is merely one of nationality. Those which exist and operate in the human body, or in any particular organ or tissue or fluid of the body, are native born and bred; others are aliens which may become naturalized.

To my mind, the source of unhealthy or foul discharges or oozings, which necessarily must come from or become part of the blood tar, is clearly traceable to an excess of one or more, or to a poor grade or bad mixture, of the tissue-yeasts (ferments) and their products—becoming overcrowded at home or invading neighboring or foreign territory.

To make my meaning clear, let us assume that some organ, say your liver, manufactures an excess of "bile" or "liver-sugar" yeast or ferment. Not necessarily a sick variety of it, but an excess of the healthy kind.

Now, that excess must find work to do, or obey the mandates of the conditions which lead us to say that "idleness is the devil's work shop;" or that overcrowding leads to "slumming." Finding no natural exit through the bowels, or work to do in the small intestine, it must roam around through the streets and lofts and alleys of the body—till it is either "turned out or locked up" as catarrh, or cold, or rheumatism, or biliousness, or pleurisy, etc.—or until it stirs up a free-for-all fight in the way of "fevers." You may apply the very same truth and reasoning to the digestive ferments, and to the muscle ferments, and nerve fer-

ments, and brain ferments, and lung ferments, etc. Plus their slimes of course. But bear well in mind that it is not at all necessary to assume that any given ferment-endowed juice or slime must be "sickly" or "microbe-infected" in order to occasion any or all of the disturbances to which your flesh and skins or hollows and tubings are heir to. In the department store of the body, the Head Slime of each organ or tissue is "Boss"—and will brook no outside or inside interference or imposition without protesting or "flaring up." Therefore—and this is what I desire to engrave deep in your brain—do not deceive yourself with the idea that your sickness necessarily means that something's got into you that doesn't belong there. For, the "average" case of sickness is mostly due to too much something "good" going from your blood or stomach or liver or bowels to your head, or lungs, or skin, or bladder, or kidneys, or womb, or muscles, or nerves, or fat, etc., etc. That "excess" or "overstock" contains certain chemicals which invariably pick a quarrel with the resident-chemicals of other organs and tissues. The result of which quarrel may be anything in the way of disease, or fever, or feeling out of sorts.

Let us figure this out in this way. You probably do a fair amount of work every day—and, assuming that you are not engaged in doing hard manual labor out of doors, you have a notion that you burn up or use up all the fuel or force producing foods that you eat. Let us say that you eat some bread and some other variety of "starchy" or "cereal" or "breakfast" food for breakfast. Then again some bread and butter at noon, besides potatoes or rice, etc., and once more some

bread or "cookies" for or with your supper. That of course is over and above other dishes that you eat—and I say nothing about slops, drinks, gravies, "sweets" and "pastries." Well, then—all the bread and other starchy and sugary or doughy or sloppy things that you eat are converted in your system into liver-sugar or muscle-sugar, called glycogen. There is practically no tissue-value in glycogen. It's most all fuel to be burned up—to produce heat and force, notions and corruptions. Anything in the line of bread or dough, of flour or pastry, of starch or cereal, of sugar or sweet, of cake, pie, pudding, preserves, etc.—is not properly speaking assimilable food. It is combustible, or inflammable, or inflammatory fuel—regular soft and hard coal. It gives you steam and heat and motion, but it gives you gas and slush and fever and inflammation too. In the first place, it gives off heat by splitting into carbonic acid gas and water. In the second place it produces a wasteful mess of slimy fermenting juices and refuse, which soon or late raise the supply beyond the requirements of your system, and, consequently, encroach upon every organ and tissue of your body from cellar to attic—a mess that cannot fail to sour, or to "fever" up; or failing in that, to raise your internal body pressure to a dangerous or explosive point, as happens in volcanoes.

If you can make yourself understand the fact that your body is ever mouldering and trying to raise its heat beyond 98½ degrees F.—toward the boiling point— and that it is only prevented from so doing because it is surrounded by a cooler, moist atmosphere; and, particularly, because you are constantly pouring

water into your tanks and tubings and tissues; and still more particularly, because you are (unawares) introducing therein certain reconstructive and refrigerating ingredients in the way of mineral salts and vegetable acids, derived chiefly from fresh fruits and green vegetables; in a word, if you can make yourself understand that if it weren't for the fact that instinct and environment compel you to check the progress of your internal mouldering and heat-producing, and that your body is provided with outlets and valves—you'd soon crumble to ashes, or explode, or belch forth like a miniature volcano. Indeed, most people have had spells of "erupting" like volcanoes (fever, headache, delirium, etc.), or belching forth lava (slime, catarrh, corruption, etc.). And why? Simply because of their stocking up too much with glycogen and sugar and slime-producing foods. Not actually because they ate too much all told—but because they used no knowledge, no judgment, no sense in the proportion of the three common classes of foods—namely (1) in the material which repairs or renews the tissues; (2) in the material which keeps up the normal "simmering" heat or force of the body; (3) in the material which absorbs, regulates, checks and disposes of the steam or heat or ashes or clinkers or waste produced in their body furnaces and boilers.

Material No. I is mainly found in eggs, meats, fish and milk.

Material No. II is mainly found in air, bread, potatoes, rice, corn, cereal foods of all kinds, sweets and pastries.

Material No. III is mainly found in water, green vegetables and fruits.

But—and here is where cooks and commerce and civilization are off—refrigerating material No. III, the preventive, antidote, regulator, cooler and electric material of the human body—is usually rendered inert or detrimental by being mixed or modified in unnatural ways and shapes and dishes. Thus the essential properties or ingredients of green vegetables and fruits are transformed into used-up waste, possessing either negative or detrimental properties when taken into the stomach with other foods.

I mean simply this—that the process of canning and preserving or of gravying and saucing frequently removes the most vitally essential acids and salts contained in the vegetables and fruits, and usually changes them into inert, and often into injurious compounds—which only serve to clog or brittle up your tissues and blood vessels, thus impairing the functions of your digestion, assimilation and elimination. Shouldn't fruits ever be cooked or preserved or canned, etc.? They shouldn't. If you or some one else can extract and preserve their juices in a pure, natural state—all right. Make use of these juices instead of your "toothsomes" which invariably prove to be "unwholesomes." Shouldn't vegetables ever be cooked or preserved or canned, etc.? Sometimes, and some of them—as you will learn in this book.

If you grasp the idea that stomach juice or stomach slime is the all-essential healthy stuff for your stomach and entire body, but that it has absolutely no business to trespass or to contaminate; and if you grasp the idea that this is true of the juices or slimes of any or of all the other organs and tissues—

you can dig deeper into this subject yourself. Which is really a simple one of food-mixing under given conditions of air and water and work and fun and sleep. That's all. If you are at all versed in photography, or in cooking, I can give you a good hold on the thread—and all you've got to do is to pull to get at the spool of my idea. Your "developers" are the digestive juices or "ferment" containing slimes of your organs; the coating on your "plate" is the fleshy jelly of your tissues, containing chemicals that possess the property of acting and reacting with the chemicals found in your juices or slimes. You know how accurate you must be in mixing the ingredients of your "developers" together. And you know that accuracy, though so very important, is nothing compared to the care which must be exercised in not mixing or tainting the "developing" or "toning" or "fixing" solutions with even a trace of another. Each and all are all right where they belong and when they are wanted, but not otherwise. Except this—that there is a way of combining some of them together to advantage. But the greatest of care must be exercised in compounding and associating the ingredients in given proportions; for even the slightest excess of "bromide," for instance, will "sicken" the plate or picture. So, likewise, in baking, if you add too much yeast or soda or butter, etc., etc. Well, the very same holds good in the human body.

The juices or slimes of joints and brain as well as of mouth and stomach, are "developing" and "toning" and "fixing" solutions. The living substance proper called protoplasm, is the coating pasted on the inside and outside walls of your cells and their granulated sand. If

you mix too much starchy foods (bread, cereals, potatoes, etc.) with albumen foods (milk, eggs, meats, fish, etc.), and do not increase proportionately the amount of air, water and vegetable acids and mineral salts to your mixture or solution; you're bound to spoil your inside and outside "plates" or "negatives" and the "picture" of your health, here or there, is bound to turn out bad. You can have it "retouched," of course—

Though it's not my intention to make of Autology a Science or Practice that shall make you ashamed of yourself, it is my fixed determination to make of it a Doctrine whose motto is: Look your mistakes square in the face, rip them to pieces your own self; then reuse and reset the pieces to match and fit your own organs and tissues, your own health and work and age and fun and surroundings. If you do that you will find that the texture and feeling and looks and utility of your organs and functions are as "fine," after they have gone through the process of Autopathic treatment as your sick or soiled silks or laces or "fineries" are after they have gone through the process of "dry" or "moist" cleaning treatment.

"How am I to know how to mix my air and water and foods so as to remain perfectly well after going through the process of Autopathic treatment?" you are anxious to ask me. That is a question which you will find answered clearly in the rest of this book. So clearly that the dullest mind can find no excuse for not understanding and utilizing it under any and all conditions. But don't skip a single line of the preceding and intervening pages in your longing for the priceless information. Get to it as you got to your age—word by

word. If you don't, there'll be "lapses" or "forgets" in your understanding of Autopathy (to cure thyself) which may lead to disappointment or failure, or that may postpone your long sought for recovery or enjoyment of well-being, well-feeling and well-thinking.

To understand your ailments is to know how to cure them.

That's to know how to avoid them also.

Another reason why I dwell somewhat on this subject of "living slimes" is because the civilized custom of making and partaking of soups and broths is unhealthy. Soups are mostly "teas" made of "dead" animal slimes, seasoned with some of the urinary and excrementitious materials which are "held up" at the time of killing the animal—thus preventing the said refuse from reaching its destination, the bladder and intestines. Hence it is that, in spite of esthetic scruples, I have made you acquainted with the sundry but alike slimy juices and products which attend to all the wants of and soak and make up animal tissues. After this, you should not wonder so much at the nastiness of certain discharges which sickness produces, as you should that "healthy" slime can possibly contain the material and wherewith that enters into the manufacture and make-up of so much lovable sweetness and brilliant intelligence as this world exhibits.

There isn't an "open door" or inch of tubing or web of tissue in the body which does not manufacture and depend on slime for its sustenance and function. You are perhaps familiar only with that which calls for a handkerchief or cuspidor. However, the lungs and the eyelids are oiled and dependent on the same kind of

slime and so are the stomach, bowels, rectum, bladder, womb, etc., etc., and brain and mind and procreation and growth and development—and genius as much as idiocy.

Think it over.

Love thy neighbor as thyself, more or less. And Autopathy shall make you realize that your own world and shoes are the most scrumptious places to live in, after all.

THE SAMENESS AND ONENESS OF SYMPTOMS, DISEASES, PRODUCTS AND "DISCHARGES"

That's a broad statement—more comprehensive than has ever been conceived by any student of Livingness. Nevertheless, we can together prove that it is based on Truth and Sense.

Many writers have before made the assertion that "there is only one disease"—or "only one poison"—and that "the only one" disease or poison is "impure blood"—and that the cause or causes of this "impure blood" is one thing or another. What "thing" or what "other"? Some ascribe the cause of "the one disease" or blood poison to improper "thinking"; some, to imperfect "breathing"; some, to lack of "water drinking"; some, to the lack of "physical exercise"; some, to excesses in "eating," etc., etc.

In a word, one and all see a speck on your face and, not understanding its origin and character, claim that your features are one mass of smut. Such brain-vision is afflicted with a form of myopia or short-sightedness—which, when it attempts to focus itself on the subject of "health" and "sickness," becomes cross-eyed. Accordingly, instead of giving you a name or a definite idea of what that one blood-smut consists, or of what's at the bottom of the "impure

blood," and how to wipe it off from your system, as you would from your nose—they tell you to "think" it away; to "breathe" it away; to "water" it away; to "starve" it away; to "colon-flush" it away, etc.

That kind of information or advice is on a par with that which one youngster gives another when he whispers: "Say, kid, run home and tell your ma she wants you." I wonder me how 'tis that their advice does not create a vacuum first, and then a cussedness, in people's brains as does the youngster's in the kid's!

When some one advises you to breathe deep and tells you that shallow breathing is the cause of your impure blood, ask him to sit down with you and show you his brain-full of pennies and let you count them in your own hands and ways. Ask him to name that one sole blood-poison—ask him to name its father and mother and brothers and sisters and relatives, in a word, to give you its pedigree and history—ask him how and whom and where it mated and unmated—ask him the explanation, the arithmetic-like explanation, of the effect that deep breathing is going to have on that "one sole poison" that he accuses your blood of befriending; or how shallow breathing manufactured that one sole blood-counterfeit. Do they, one or all, even hint that the "raw" material of which the blood poison is composed happens to be made from something that you know or can be made to understand as well as anybody? They don't.

Oh, yes; I know that they pipe off soap-bubbles about the oxygen of the air oxidizing or burning up the poison, etc., which, like baby's soap-bubbles, seems beautiful, indeed, but—Evanescence! Can two soap-bubbles occupy the one and same spot or volume or

space, in air, at the one and same time? Can they? Well, then, can one oxygen-bubble occupy the same spot or volume in the tubes of your blood vessels, closed at both ends and on all sides, at the one and same time that the said spot or volume is filled with a carbonic gas-bubble? You, or some one, will up and say: "The oxygen drives it out or burns it up." In the first place, carbonic acid gas is not burnable or oxidizable. It's already burned or oxidized. It's ashes or clinkers in your blood-tubes or lung-furnace. In the second place, it's not drivable. It comes out of and through the same tube-opening or bellows (throat or lungs) that oxygen goes in. You, or some one, will now say: "It's an exchange of the two gases within the air spaces or alveolar cells of the lungs—the oxygen displacing the carbonic acid gas; and, having replaced it, is taken up or absorbed by the blood in larger amount." Let us see if this is correct. Yes, it's an exchange of the two gases in the lung cells; but lung cells or chambers are cut off on all sides from the blood vessels and they cannot swap more carbonic acid gas for oxygen than they (the lung cells) happen to contain at the time, and they can't be the possessors of more carbonic acid gas than the blood vessels have "breathed out" into them. And the blood vessels are not provided with a billion of bellows puffing away at your beck and call from within the billions of the cells and nuclei of your brain and liver and kidneys and toes, and the dickens knows what not. We're piped and jointed all right enough, but every pipe ends where it begins and every joint is "wiped," as plumbers say. The only "leaks" ever sprung by the human organism are sprung by the mind, or "corruption."

Going deeper into our subject, let me refer you to what I say on "The Twin-ness of Blood"—where I show you that, in health as well as in sickness, the fundamental or "poisoning" difference between good or "pure," and bad or impure blood is virtually and actually to be found in the fact that venous or impure blood contains more carbonic acid gas dissolved in its serum and combined with its red corpuscle than arterial or pure blood contains. Now, carrying this a little further, you can readily understand how easy it is for the arterial or pure blood to become infected or made impure by an excess of carbonic acid gas—coming either directly through the capillaries from the "carbonized" venous blood or from the free carbonic acid gas in the air of rooms, or from excesses in what are called "carbohydrate" foods, which are "starchy" foods that happen to be rich in carbon, and which, therefore, liberate a large amount of carbonic acid gas when they are burned up in the system. All "cereal," or "starchy," or "sweet" foods are converted in the liver into glycogen (liver sugar), which then is stored away in the muscles, where it is converted into glucose, which then breaks up into water and carbonic acid gas, which gas must at once be picked up or dissolved by the venous blood and passed over to the lungs, and to the kidneys, and to all the manufacturing membranes of the entire body from head to foot. Mark well what I say, "To all the manufacturing membranes of the entire body." Mark this well, please—not because no one else ever recognized or discovered that one fact in studying the mechanism of the living body but because that one fact shows the wonderful wisdom and economy practiced by the Maker in so

constructing your Living Plant that the waste or refuse products (so-called "poisons") of one tissue or tissue-compound, say of glycogen or muscle-sugar, namely, carbonic acid gas (itself a poison) becomes actually a most essential and indispensable constituent of the special by-products turned out by various organs or tissues of your organism. What do I mean? I mean just this: That that which is burned or used up or oxidized in the organs or tissues of your body, and which all past and present writers and teachers claim is "waste" or "poison," is not poison, but is actually an essential foodstuff which other organs or tissues now must have in manufacturing their specialized products or juices. How can I prove that? I can prove that by analyzing the chemical composition of the various juices of the body—those produced or oozed out by the brain and cord, as well as those that ooze out of the mouth, and lungs, and stomach, and liver, and pancreas, and intestines, and genito-urinary organs, and joints, and other spaces, or canals, or sheaths existing in or between or around your organs and tissues.

Without troubling you with a complicated comparative table of the amounts of carbonic acid gas which enters in the makeup and function of all the various essential juices and fluids of the body, let me reproduce here a table of proportions of the various constituents of the saliva (spit). In one thousand parts (grammes) of saliva there is found of:

Phosphoric acid.....0.51 (about 8 grains)
Sodium .....0.43 (nearly same)
Calcium (lime).....0.03 (just a bit)

Magnesium .....0.01 (almost none)
Chlorides .....0.84 (about 14 grains)
Oxygen .....almost none
Nitrogen .....almost none
Carbonic acid gas.....200 (over 6 ounces)

If to that datum you add this other that the salivary glands manufacture from 18 to 36 ounces (from over one pint to over one quart) of saliva in every twenty-four hours, you will begin to get an idea regarding what the human organism does with its so-called "poison" or waste. As you see, it uses that waste not as a "poison" but as a very useful product and derives as much good from it as "packers" nowadays derive from what was formerly considered offensive refuse. But, even as "packers" have learned that the refuse or waste must be "refined" and re-refined, and not be improperly assorted or combined, and as they have recognized that the refuse of some animals or organs is not productive of as high a grade of by-products, or fertilizers, so the human economy cannot turn out high-grade by-products (digestive, biliary, urinary and brainy) from a low-grade or bad mixture of the body's so-called "refuse," or "waste," or "poison." Do you now see why every learned, as well as every unlearned individual or writer, in matters of living, well or sick, is talking through his hat or groping in darkness? If now you will further absorb the fact that the amount of free and combined carbonic acid gas that enters into the formation and composition of gastric and pancreatic and intestinal juices, as well as in the formation and composition of bile and urine and brain and spinal cord—as well, also, as in the formation and com-

position of the serum (and red corpuscles) of the blood and of the lymph—is proportionately about as large as just stated regarding the saliva, you will readily admit that "the one poison" which makes "impure blood" is a mighty useful and essential and beneficial poison. What ails it, then, that it causes so much mischief? Nothing ails it—it all ails you—simply because you breathe and drink and eat and do—and don't breathe and drink and eat and do—things (chemical things) which either prevent your organs or tissues from accepting or utilizing the "grade" of the carbonic acid mixture which the blood and lymph unload in your "retorts," or which render them (retorts or tissues) unable to "refine" and "re-refine" the mixture or mess into a sufficiently high grade of spit, or stomach or pancreatic or bile or brain or urine by-product. That's all. Nothing goes to waste or to poison, but all goes to money, in the "stock yards" of Chicago; but a large bulk of everything—mental and physical—goes to waste or poison—or penury—in the "stock yards" of the "thinking," "breathing," "watering," "feeding," "flushing" "packers" (I mean everybody).

Did you know that your body manufactures every twenty-four hours about one-tenth your weight of gastric juice? Fancy now what a muddle your body must be in when that gastric juice is of a low grade and can't be pawned off for standard! And that your pancreas produces from one-fourth to one-half of one pint of pancreatic juice, and your liver from one pint to one quart of bile, and your intestines from one-eighth to one-fourth pint of their juice, and the kidneys about three pints of urine? And that is far from

comprising all the juices which remain in and around all your tissues and organs and glands.

The foregoing data are sufficient, I believe, to convince you that your usual sources of information regarding health and disease are rather primitive, not to say murky, and that he who writes and asserts that there is only one disease and only one poison, and who quits you there to ramble away or evaporate into words and "spread-eagles," is befuddling himself or parrotting some one else. And, I believe, they are sufficient to convince you that I am right in claiming that "what's burned or used up or oxidized in the organs or tissues of the body, and which all past and present writers and teachers claim is waste or poison, is not poison, but is actually an essential nutriment which other organs and tissues utilize to manufacture their special by-products or juices."

Yet, I haven't mentioned the lubricating substances of the body—namely, the "mucus" or slime—which is produced by all your mucous membrane-lined organs and tissues, and the "serum" or "lymph" which is produced by all your serous membrane-lined organs and tissues. In fact, all the organs and tissues of your body are lined either inside or outside with the one or the other of those membranes. Indeed, we have no way of knowing what is transpiring beneath or behind or under either one of those two membranes except by examining what it pleases them to squeeze or let ooze out through their meshes and filtering cell-walls. But we know this much, that what is artificially compressed through the mucous membrane of a tonsil, or stomach, or blad-

der, or womb, etc., or through the serous membrane of a brain, or lung (pleura), or joint—or the skin itself—is not a particle the same "stuff" or juice which Nature, in her mysterious way, turns out or oozes out as her by-products. That's why we are safe in assuming that the "refining" processes take place within the cells of the mucous and serous membranes of the body, and that's why I am safe in concluding that the source of the so-called "poison" which causes all symptoms or diseases is to be found in the fact that the refining cells of these membranes are the seat or plant where the whole secret of the production of high-grade or low-grade by-products is kept and operated. These two membranes assort and refine the material offered them by the organ-cells proper and then turn out the various grades of their respective by-products through their meshes and walls and reject the unusable, which then must accumulate in the tissues to be burned up in "fevers" or be disposed of as "discharges," or "effusions," or "exudates," or "dropsy," or "catarrh," etc.

You may not have a very clear conception of what is a mucous membrane and a serous membrane. A mucous membrane is the kind of skin which lines the inside of your eyelids, nose, mouth, throat, air tubes, stomach, bowels, appendix, genito-urinary organs, etc., and which produces or manufactures, in health, what is called mucus (besides the special by-products before mentioned), and in disease what is called "slime," or "catarrhal" discharge, and sometimes a mixture of slime and pus (matter or corruption). A serous membrane is the kind of skin which lines the outside of the lungs and the inside of the chest walls (called pleura), and the brain (called dura and pia

mater, meaning hard or tough and soft or delicate mother-skin), and the nerves (called neurilemma), and the ends of bones where joints are formed, and the spaces between the abdominal and pelvic fleshy walls, and the numerous vital and pelvic organs therein placed, etc. This serous-make of membrane manufactures or exudes, in health, a thinnish, straw-colored lubricant, which enables any two organs or tissues to come in contact and rub together without your feeling it; whereas, in sickness, it becomes "effusion," or "exudate," or "water," and accumulates, as you know, in articular rheumatism and pleurisy, for instance. So, also, in brain fever or meningitis. And it also may become purulent (corruption), as in empyema (matter or pus in the chest).

I believe that you are now prepared to follow me understandingly in the further observations and deductions I wish to make.

SECRETIONS, EFFUSIONS AND "DISCHARGES."

You understand that all "symptoms"—such as fever, pain, redness, swelling, etc.—are phenomena manifested by each and every organ or tissue in conditions of impairment and disease; and that there is no real difference between the "sickly" symptoms and the "healthy" signs manifested by organs or tissues in sickness and in health, aside from a mere difference in the degree of the heat (fever), or sensation (pain), or color (redness), or size (swelling).

If now you will investigate the products or by-products of the organs and tissues of your body, in health and in sickness, you will readily recognize that there is no real, distinctive difference between any given "healthy" product and its corresponding "sickly" product, aside from the difference in the quality (or adulteration) of the two—I mean the "healthy" and the "sickly." For instance, the so-called pale, watery blood of anemia is just as much blood as the red, plastic blood of plethora, except in the proportion of the white and red corpuscles and the richness of the serum. So with the saliva, gastric and intestinal juices, cerebro-spinal fluids, genito-urinary secretions or excretions of these two individuals. It's only a difference in the "grade"—not in the "stuff" itself. The "mucous" secretion of the mucous membranes anywhere in the bodies of these two individuals—one "healthy" and the other "sickly"—is exactly the same slime and lubricant; only this: that the sickly kind is more diluted or less oily, or more "ropy" and less watery than the healthy kind. That's all.

Were it not of such importance to your future states of health I would not ask you to follow me in the further investigation of the origin and character of your juices and their derivatives or by-products in health and in sickness. But as it is absolutely necessary for you to become thoroughly conversant with the underlying principles of Autology and with the most important facts on which it rests, in order that you may utilize this common sense system of cure to advantage for yourself and others, as well as to be able to combat the delusive arguments of others, or to impart the

knowledge which you shall own as yours if you read, re-read and study this book, I desire to set before your mind two masses of "stuff." One is a mass of coal tar. The other is a mass of blood clot. The two are not very much unlike—I mean in the analogy of the purposes which they serve respectively and in the by-products or derivatives which are obtained by "treating" them.

Coal tar is a product, as you know, obtained by man in the manufacture of illuminating gas from bituminous coal; whereas blood is a product obtained by Nature in the manufacture of carbonic acid gas from nutritious food. The processes or steps through which coal tar is put in the retorts and tubes or "condensers" and distillers of the commercial plant, in order to obtain therefrom the wonderful stores of endless gaseous, liquid and solid compounds and products, are no less numerous or wonderful than are the processes or steps through which blood is put in the retorts and tubes or "condensers" and distillers of your vital plant, in order to obtain therefrom the wonderful stores of endless gaseous, liquid and solid tissue compounds and products.

The blood is an extremely complex mixture, but no more complex than coal tar; and the human laboratory does not extract or compound or refine more derivatives or by-products from blood than man-made apparatus or laboratories do from coal tar. Indeed, the number of substances or derivatives obtained from the coal tar business is far in excess of those manufactured by the human apparatus. Nevertheless, do you know that the thousands of products and by-products which are directly derived from or related to coal tar are made

or found to fit into practically one class of substances, namely, the Benzene Series?

Do you realize that carbolic acid and aniline are products of coal tar as well as benzene and naphthalene? Is it more surprising to hear or find that "mucus" and "urine" and "bile" and digestive juices and brain fluids belong to the one and same class of blood derivatives than it is that coal produces illuminating gas, coal tar, benzene, carbolic acid and aniline, and a thousand and one seemingly most dissimilar substances?

Let us now turn to all your organs and tissues. They are all classifiable under two headings, namely:

Class 1. Those organs and tissues that serve the double purpose of inlets and outlets and that are in direct or indirect communication with the outer world. Among these are the eyes and ears; the mouth and throat; the nose and air tubes, including the lungs; the entire alimentary canal, from the stomach (or esophagus, gullet) to the anus (end of rectum); the genital organs proper of both sexes, including the Fallopian tubes and uterus and external genitals of the female and the prostate and external genitals of the male; the urinary organs or tissues of both sexes, including the pelvis or reservoir of the kidneys, and the bladder, and the appendix; the liver, the pancreas, the kidney tissue proper, the ovaries, the testes, and the skin.

Class 2. Those organs and tissues that have neither inlet nor outlet in direct or indirect communication with the outer world. Among these are brain and spinal cord, bones and marrow, heart, spleen, lym-

phatic glands, blood vessels, nerves, muscles, fat, blood corpuscles, and the cavities or spaces of the joints, skull, spine, pleura (chest), peritoneum (abdomen), periosteum (bone membrane), pericardium (heart), and the enveloping sheaths of nerves, muscles and tendons.

The above two classes comprise all the organs and tissues of your body. And, when further considered from the viewpoint of their by-products or derivatives in health and in sickness, or from that of the origin and location of their diseases, they may be classified into mucous membrane-lined and serous membrane-lined organs and tissues, or cavities and spaces. This simple "dual" classification is perfectly logical and scientific, because diseases or ailments invariably start in or first affect their inner or outer linings or sacs—sheets or pillow cases. The substance proper of organs or tissues becomes involved or affected only by extension, as fire extends or liquids soak—by which I mean that "colds," "catarrhs," "rheumatisms," "fevers," "infections," "biliousness," etc., begin or reside either in the mucous lining of the organ-cavities, as nose, throat, lungs, stomach, bowels, bladder, pelvic organs, etc., or in their serous lining, as in the membranes of the brain (meningitis, or brain fever), or of the abdomen (peritonitis, or inflammation of the bowels), or of the joints (arthritis, or articular rheumatism), or of the bones (periostitis), or of the pelvic organs (cellulitis, ovaritis, cystitis, prostatitis, etc.), etc.

Looking at things more closely you will find that Class 1 belongs properly to the mucous membrane set of organs and tissues. Hence, they are directly or indirectly subjected to or affected by

catarrhal inflammations or discharges—inflammations or discharges that may be only mucous or slimy, or also purulent (namely, muco-purulent). Chemical analysis shows conclusively that the mucous discharge or effusion from the "healthy" and the muco-purulent discharge from the "sickly" mucous membrane of the eyes and ears, the respiratory and alimentary tracts, the urinary and genital tracts—in both sexes—are not only alike, respectively, whether well or sick, but also alike no matter by what organ or tissue the discharge is produced or oozes from—however apart or different the organs may be. For example, the catarrhal or muco-purulent discharges from the eyelids, the lungs, the womb, the bladder, the stomach, the bowels, the pelvis of the kidney, the appendix of the cecum, the urethra, etc., are essentially alike—not alone in their appearance, etc., but also in their physical or chemical makeup. Hence, they must be the one and same product, and they must have been manufactured by the various tissue-cells out of the same, identical, fundamental blood or tissue compound or "live" coal tar. What is the difference whether the "discharge" comes from the lungs, or the womb, or the prostate, or the stomach, etc., so long as the composition of the discharge is one and the same, and so long as directly or indirectly the source of that discharge is the blood "tar"? None whatever. Which proves that my contention—namely, that as the constituent-origin (the chemical bodies circulating in the blood and permeating that class of organs or tissues) is one and the same, and as the constituent-products (the catarrhal or muco-purulent discharges) are one

and alike, throughout all the organs and tissues which belong to Class 1 (namely, the organs and tissues which communicate directly or indirectly with the outer world through channels or hollow organs that are lined with mucous membranes)—is not only well founded but also the only logically tenable one. Which furthermore proves that any and all diseases of those organs and tissues, or channels, or passages, must be treated or cured in exactly the one and same way. Hence, you must grant that, thus far at least, I am on sane terra firma in claiming and insisting that Autopathy is the one treatment for the hundreds of this class of so-called different ailments or diseases —whether acute or chronic, infectious or contagious— that affect the various mucous membrane-lined organs or tissues or conduits. To be reasonable or logical you cannot concede to me an iota less than all and everything I claim—if you concede one single item of my broad claim.

Let us now pass to Class 2, which consists of organs or tissues that are either inclosed with serous membranes or that (themselves) inclose spaces or cavities filled more or less with serum or lymph. Among these are the brain and spinal cord and nerves, the joints, the pleural cavity, the lymphatic spaces and vessels, the peritoneal, including the abdominal and pelvic organs of male and female (lined outside by peritoneum), the bones, lined outside by periosteum, etc.

I do not think it necessary to devote many words to prove that the "healthy" and the "sickly" products of the enveloping membranes of the brain, of the spinal cord, of the nerves, of the bones, of the ovaries, of the

testes, of the peritoneum, of the pleural cavity, of the lymphatic spaces, and of the joints are alike and the same; namely, serous or sero-purulent; or that the serous or the sero-purulent discharge oozing from the brain membranes is chemically the same as that oozing from the joints, or pleural cavity, or ovary, or testes; or that a serous effusion in the brain or spinal cord, or in joints, or in dropsy, or in the scrotum, or in the chest, or in edema (anywhere) is physically and chemically alike, and that it and all originates directly or indirectly from the same constituents of blood tar. Therefore, I must again ask you, "What is the difference whether the effusion (called effusion because the discharge remains closed in a sac) comes from the brain or nerves, from the ovaries or testes, from the bones or chest, from the joints or lymphatics, so long as the composition of the discharge (effusion) is one and the same, and so long as the source is directly or indirectly the blood tar? None whatever. Which proves that my contention—namely, that as the constituent-origin (the chemical bodies circulating in the blood and permeating that class of organs) is one and the same, and as the constituent-products (the serous or sero-purulent effusions) are one and alike, throughout all the organs and tissues which belong to Class 2 (namely, the organs and tissues which do not communicate directly or indirectly with the outer world through channels or hollow organs, but which are lined outside or inside by serous membranes)—is not only well founded but also the only logically tenable one. Which furthermore proves that any and all diseases of those organs and tissues, or channels, must be treated or cured in exactly the one and same way. Hence, you

must grant that, thus far at least, I am on sane terra firma in claiming and insisting that Autopathy is the one treatment for the hundreds of this class of so-called different ailments or diseases—whether acute or chronic, infectious or contagious—that affect the various serous membrane-lined organs or tissues or conduits. To be reasonable or logical you cannot concede to me an iota less than all and everything I claim —if you concede one single item of my broad(ening) claim." Broadening, indeed, as you are about to witness.

You have noticed that I have so far avoided references—that is, I have not quoted world-known authorities for the data which I state. There are two reasons for this. In the first place, because the facts which I state and upon which I base my deductions and conclusions are known to every learned student of medicine, or biology, or physiology. In the second place, because the deductions and conclusions, as well as the bedside or practical observations and experiences which confirm my deductions and conclusions, are as new to "authorities" the world over as they are to you, whoever you may be. Therefore, I can quote no one in that regard but my own knowledge obtained from my own study and experience and experiments. But I am now coming to a phase of the subject of Autology where I appreciate the opportunity of being able to quote eminent chemists or biologists, because most physicians or students are not versed in the observations which form the basis of and absolutely confirm the truth which I am about to put forth—namely, that there is virtually and actually no intrinsic

physical or chemical difference between the "healthy" or "sickly" mucous-membrane products of diseases and the "healthy" or "sickly" serous-membrane products of diseases of any class or classes of organs or tissues or channels in the entire organism; and that, therefore, there is no real difference between the constituent-origin and the constituent-products of any and all ailments or diseases—be these acute or chronic, infectious or contagious.

Before proceeding I wish you to bear in mind that, though there are any number of makes or brands of syrups, or of whiskies, on the market, the syrups are all composed of water and sugar, and the whiskies of water and alcohol. In other words, all syrups are essentially alike in their constituents or composition, and differ merely in the quality and proportion of the water and sugar; and are, therefore, all called and known as syrups; and they are all used and treated as syrups; and they are all subject to the one and same disease; and the one and same treatment will cure their ailment or ailments. So also with whiskies or liquors. The actual differences between the various brands are merely incidental differences of color, or density, or taste, or "age," and not of essential constituents. Please bear this in mind as you read what follows regarding serous effusions or sero-purulent effusions, and mucous secretions or muco-purulent discharges anywhere in or from any organ, or tissue, or cavity, or channel that communicates, or that does not communicate, directly or indirectly, with the outer world.

My references are Herter (in the United States), Hoppe-Seyler, Bunge, Hammersten (in German language), A. Gautier, Bouchard, Charrin (in French lan-

guage). I can add hundreds of names to this list in each country and other lands.

"Backed" in my statements by the "findings" of world-renown authorities in the field of biology (Livingness), I am able to assert that the healthy and the sickly serous effusions—such as are found, for instance, in the pleural cavity (or in pleurisy), in the peritoneal cavity (or dropsy or ascites), in the skin (or edema), in the pericardium (or pericarditis), in the tunica vaginalis (or hydrocele), in the ventricles of the brain or between the membranes of the brain or the spinal cord (or meningitis, or cerebro-spinal meningitis), or in ovarian cysts, or in blisters, or in synovial membranes (or synovitis or rheumatic effusion), etc., etc.—possess the same physical and chemical properties and composition. Indeed, much more so than do the various and sundry brands of syrups or liquors or beers. Here is what these serous products are found to consist of in diseases as well as in health, namely: Urea, creatine, uric acid, tyrosine, leucine, some fatty matters and cholesterine, and exactly the same kind of mineral salts as are contained in the blood-serum, being chiefly those of sodium and potassium—with a large quantity of carbonic acid gas.

On the other hand, I also contend that the mucous secretions or discharges of any and all organs or tissues, in diseases as well as in health, are found to be composed of the same constituents that make up the serous, with the mere incidental difference that the gelatinous and transparent substance called mucine (of mucus or slime) is denser than the gelatinous and transparent substance called serine, or synovine (of serum or lymph or joints). That's all.

And as for pure pus, or sero pus, or muco pus—it's all pus, no matter where found or how mixed or produced, and it contains a little of everything that's good and bad in the whole body, blood, brain and all. According to Hoppe-Seyler, Gautier and Ranvier, pus contains

Albuminoids,
Nuclein,
Lecithin,
Fats,
Cholesterin,
Cerebrin (brain essence),
Salts.

Now, really, if the so-called progressive or "learned" men who are inventing new "animal" or organic cures were at all consistent they would not waste millions of money, or horse-power energy, or brain in extracting their alleged wonderful elixirs of life, which they inject into human beings—but they would proceed to devise some quick natural means of forcing the system to manufacture pus. Why not? Pus is proven to consist of the very substances which they are extracting from the genitals or other organs of the lower animals, which they inject into people. All they can ever expect to get from those indecent juices are nuclein, lecithin and cerebrin—call it what they like. If you shall ask, "Why, then, do not their preparations produce the same symptoms or ailments in the human body that pus does?" then I shall answer they do. They produce the identical same poisonous results—to-wit: the symptoms of fever, malaise, or infection which invariably follow the serum-injection. But, as

in the case of an abscess or pus discharge, the pouring of the chemical pus-poisons into the blood is constant and continued for days or months; whereas in the case of the "injected" antitoxins or "serum" the dose is small and given only at distant intervals—the manifestations of fever and infection are milder and of shorter duration than in the case of pus or abscess infection. Hence the practice of injecting "sera" or antitoxic cures into children or people is fraught with the same danger and is based on the same stupid delusion as was the formerly existing practice of trying to cure lupus or tuberculosis of the skin by infecting the affected area with erysipelas. Like a thousand and one ridiculous and pernicious practices that have had their day, so the present ridiculous and pernicious craze for antitoxic sera is having its days—and victims. Not, however, without achieving some cures on the hit-or-miss luck of which the whole "castle-in-Spain" system is based, without a single scientific or common sense reason or explanation for the "hit" as well as for the "miss" results—cures or deaths. Superstition, or Suggestion, or Eddyism, or Dowieism, or, to go back, Perkinism (with his little rods), or Faithism (the man with a horse-chestnut in his breeches pocket) can cite and show more such cures to the yard or yarn.

Coming back to our subject, I may then ask you this last question: What, then, is the difference whether the mucous or muco-purulent secretion or discharge, or the serous or sero-purulent secretion or effusion, or both, constitutes the source or cause, or the product or effect, of the ailment or disease; or what is the difference whether the disease or ailment which is caused by,

or is producing, the one or the other "discharge" or "effusion" resides or originates in any one particular organ or tissue, or hollow, or space, seeing that the composition of the juicy substance (whether called discharge or effusion) is one and alike in the very tissue-cells and the cavities or channels of any and all organs or tissues of the body, and seeing that their transient or permanent habitat is the blood? None whatever. Which proves that my final contention (the contention of the Science and Practice of Autology) —namely, that as the constituent-origin and the constituent-products and the constituent-habitat (or seat) of any and all diseases or ailments, acute and chronic, infectious and contagious, in child, man and woman, are virtually and essentially and chemically and functionally one and alike in any and every organ and tissue—is not only well founded but also the only one which a sane mind can hold. Which furthermore proves that any and all diseases of any and all organs or tissues or fluids of the body must be treated and cured alike and with the same remedy.

Hence, you must grant this: Either I am on absolute terra firma or I'm way off; either Autopathy is the remedy or cure for any and all ailments or diseases or it isn't for a blessed one. If you concede one pinch of truth to Autology, you must concede that Autology is truth and sense all through. If you concede one genuine cure to Autopathy (and that you and nobody else can help doing) then you must concede that it is a cure for all ailments.

Try it once—or try it again—after you have read every word of this book and see.

However, although the organs and tissues and fluids of your body shall respond equally well to Autopathy or autopathic instructions, you must not overlook the fact that the response or results may appear sooner and greater in some "cases" than in others, depending somewhat upon the character and location of the "sick" organ or tissue, and upon age, circumstances and environments, but never upon the nature or cause or name of the disease, or fever, or ailment. Never. In a general way all those organs and tissues which belong to Class 1 (communicating directly both ways with the outer world) will respond to and be cured quicker by Autology than the others. The reason for that is a simple, physical one. It's easier and quicker work to chase a dog out when you've got a clean sweep back and front, and it's easier and quicker work to do likewise when you've got one opening to outdoors, than when you haven't any and must wait till you or the animal find or make one. Common sense tells you that.

For instance, you can as a rule get rid of a spell of vomiting or sick stomach quicker than you can of a vomity or sick brain. The stomach is opened both ways, and the brain isn't. You can get rid of a cold or pneumonia quicker than you can of nephritis (Bright's disease), or pleurisy, or inflammatory rheumatism. The nose, or throat, or lungs are nearer and in more direct communication with the outside world than are the kidneys, or the joints, or the chest cavity (pleura). And so forth. But I can hear what some are thinking. They have, for instance, some bladder, or some womb, or some prostatic, or some nasal, or some throat, or some bronchial, or some rectal trouble,

and they want to ask me how it is that these tissues, or organs, or hollows, being so very near and in direct communication with the all outdoors, they don't get well quick, real quick—don't you know? And I am led to answer in this wise: A neighbor once had a kitten—wiser than the "maid"—who was trying to chase the kitten out of the house, but who (the maid) did not want to close both the front and the back door, because the weather was so hot. So when the kitten was chased out one door, and that shut, it skitted in the other door. This picnic kept on until the girl made up her mind to put up with the kitten. Well, most people who are sick and who happen to get hold of the right means that is sure to chase out the sick-kitten, or cause of their sickness, never think or take the trouble to prevent the same or similar sickness-producing kittens from getting in through the opened doors of their bodies. Hence, the ailment and the discharge comes and goes, perhaps, but it's sure to turn up, as did the kitten, always. Therefore, do not start to chase your ailment with Autopathy until you have found out the trick or wrinkle of keeping doors and windows opened all you want and still shut the kitten out for keeps. The rest of this book tells you all the particulars and solves the riddle for you and everybody for now and all times.

Lest you might assume that I have intentionally omitted diseases of the skin, such as are known as eczema, or "salt rheum," or pimples, or acne, or blackheads and coarse skin, or psoriasis, or "shingles," or herpes, and another hundred more or less; or lest you might assume that my system, or Autopathy, does not include those diseases, as well as measles, scarlet fever

and other ailments or derangements which are evidenced by a rash or an eruption on or in the skin—I shall devote a few remarks to this class of ailments to convince you that they are amenable to the same immutable principles, or law, or cure of Autology.

The same chemists or biologists before quoted will tell you that the fibrous, or interstitial, or tegumentary (skin) tissues of the body ooze out under compression a fluid, effusion or "discharge," which resembles in appearance and composition the "healthy" or "sickly" juice, or effusion, or discharge of serous or of mucous membranes and organs and tissues. Hence, when these last mentioned organs, or tissues, or membranes cannot dispose of the "discharge" or "poison"—either because the total accumulation or production of the "discharge" is too great, or because all the other tissues, or hollow organs, or outlets resist or object—then the comparatively dense and tough tissue of the skin is called upon to assist in the elimination or disposing of the acrid or poisoning discharge. That's why babies' and children's and youths' skins are more commonly affected and afflicted by fever-diseases, as well as by deranged conditions of the stomach, or bowel, or blood; and also and likewise by changes in the character of the liquids and solids taken as nourishment, to-wit: by fruits and vegetables at certain times of the year.

Thus it becomes impossible to puncture the armor of Autology even in diseases or affections of the skin, or in conditions which mar the looks or complexions of women as well as of men.

Autopathy is as effective and speedy and certain in

its effects and results in this class of ailments or afflictions as in any and all the others mentioned.

Again, it may appear that derangements of the blood, or of the nerves, or of the muscles are not comprised in the two mentioned classes of organs or tissues; and, therefore, not to be treated or cured by Autopathy. Nevertheless, a moment's thought will suggest to your mind that the blood itself must suffer when it is overstocked or understocked with the substances which it turns over to your organs, or to your serous and mucous membranes, or to your skin, to be utilized or disposed of. And, likewise, that your nerves, or your muscles, or both and all, must suffer and complain when they are compelled to work or operate under such unnatural conditions. Accordingly your mind will perceive and understand how and why the same Autopathic instructions will cure neuralgia, or myalgia (muscular rheumatism), or neurasthenia, or general and local debility, or fagged-outness, or headache and backaches, or heart pains and side pains, or ovarian pains and stomach pains, or soreness and weakness anywhere and everywhere inside and outside of the body—as well as they will cure infectious or fever diseases, or catarrhal, or bilious, or rheumatic, or other ailments—of which the number is almost unlimited and to which endless list the healing professions still keep and intend to keep on adding as accident, or convenience, or necessity, or hunger suggests or demands. That's easier than to study and think—and it's easier and more fascinating to shoot up in a balloon than it is to dig down and build a foundation on bedrock, and then with stone

and cement to raise a tower of Truth and Sense that any one who wills may and can climb step by step and see beyond with that feeling and realization of certainty and security and safety which never falls to the lot of balloon-notoriety or soap-bubble popularity.

Therefore, as a gas-plant is a factory of illuminating gas and coal tar, so the human-plant is a factory of carbonic acid gas and blood tar. Both plants and their respective products are equally useful, beneficial and negotiable in their proper places and for their respective purposes; but both "plants" and products are absolute nuisances and poisons otherwise.

Property Of
R L. Wooster

HUMANITY'S INHERITANCE AND BLESSINGS

THE UNBORN'S PRAYER.

AT FIRST—
To be conceived in the beatitude of Love;
To be born of judicious parents;
To be nursed at a wholesome breast;
To be bred on physical environments.
AND THEN—
To learn but not be taught;
To think but not be thoughted.

TO BE CONCEIVED IN THE BEATITUDE OF LOVE.

Were you? You don't know. Yet you do know, if you're a "parent," which means that you were. And so was and is every living creature. God or Nature was not that thoughtless or unjust as to permit any of His or Her offspring to be conceived in any other state than that of Natural Beatitude, between the

wedded "ferments"—whatever may have been the conventional, or social, or arbitrary, or legal, or artificial "states" between the wedded or unwedded parents. Hence no one starts handicapped in this human "race" as far as Natural Beatitude is concerned.

TO BE BORN OF JUDICIOUS PARENTS.

That's different. If you were; good. If you were not, you were truly handicapped. But you could or should have won your "race" just the same, with brain or with brawn, and thus have made up for that disadvantage, as many have done and are doing. How?

As far as I know the world is in the darkness regarding this problem—which is ignorantly accounted for by what is variously called "Heredity," "Luck," "Pluck," "Genius," "Prenatal Influence," etc.—all of which belong to the same category of foolish know-nots to which belong Witchcraft and Superstition. Nevertheless the light shed by history, through its human torches in the form of brilliant or illuminating brains produced by extinct, and by ancient, and by modern, and by contemporary races, lifts the haze or gloom of midnightness from this living puzzle.

Most great Brains were born in what are commonly but wrongly supposed to be injudicious environments, if not of injudicious parents. The proof of that is around you, before your eyes, in every town or community. Because a farmer's boy aims and lands up high in New York or Chicago, and it is found that he

was neither "born of judicious parents" nor born in "judicious" surroundings—from which you forget that he broke loose as soon as he could dispose of his axe or buy a pair of shoes—would-be learned men exclaim: "Ah! but there was blood in his mother's veins." And if there wasn't, "wise" men are ready with the assumption that "there was blue blood in some grand or great grandparents."

"Blue blood" indeed! There's as fine blue blood in your veins now as in anybody's. The dubious or differential point is this, however: Does your blue blood contain too much carbonic acid gas to the pint or to the amount of oxygen?

Well, when "heredity" hides her face, or skips a generation or two, then she's called Atavism. "Atavism" is heredity gone Rip Van Winkling. She gets drunk. Is turned out. Sleeps a generation or so. Wakes up. Meanders back to town. To find as many skulls filled with the same kind of stuff that the "dog-gone" old skulls were.

Sometimes Heredity's name is swapped for that of Genius. And that's when off-brains write about Caesars and Napoleons being degenerates or criminals, and lay their "fits" or "degeneracy" or crimes at Genius's door; when the truth of the matter is that they (the fits, degeneracy, etc.), should be laid at their (the Caesars', Napoleons', Byrons', Wilds', etc.'s) bedroom and dining-room doors, or somebody else's. You know what I mean.

Young growing Brains that till and fertilize and cultivate their own matter to the pinnacle of mental renown and that then allow their stomachs and livers

and other organs to beweed and befoul them (brains) never live to a ripe, healthy, sane old age. They can't. The rest of their organs or functions is too many. Heredity, atavism, luck, pluck, talent, character, genius, success, progress—one and all exist only in light, air, water and foods, whose constituents alone create the afore-mentioned endowments, when judiciously combined and reorganized by the individual's blood and organs.

Atavism, Heredity and Genius are words on which Ignorance falls back when she is cornered. It means that if you are a toper or a star and your father wasn't, then somebody between you and Adam (inclusive) was. It means that a chump would rather "chappy" his vanity by blaming ancient history for his deficiency than his own stupid habits or crass ignorance.

What of it if you haven't been born of judicious parents or grandparents? A nice heap of judiciousness you'd find at the bottom of everybody's ancestral cistern if you went far or deep enough.

If you be young at this reading, and you have "judicious" parents—you are fortunate indeed! Because yours is the opportunity, without excuse for missing it, of possessing early in life the "mens sana in corpore sano" (a sound mind in a sound body) which five, aye a hundred generations or "breedings," could not possibly endow you with.

And, here, kind readers, let me think aloud for the immediate and future benefit of growing boys and girls, as well as for the happiness of your aging or departing days.

The "learned" are instructing the mind—but not educating the brain of your children. They are stuffing their minds, but starving their brains. Hygienists, Dietarians, chefs and cooks are "slopping" livers but "milking" brains. What can be expected from all that? If not odoriferous and malubrious notions and products? Pick up your papers, read from some of your books, sit with your children in school or out of school, and listen. Then let me see you blush from shame or anger. And, after taking a walk around the block or garden, step into your house or their school rooms or sleeping rooms. Does it smell and feel just as heavenly sweet and "judicious" as you found it outdoors? Well, is your son or daughter breathing and thinking in those places what's "judicious" or injudicious for their mind and character, as well as for their lungs and blood?

Madam, what's that you're cooking or putting on the table? What kind of a mess is it going to fill up their stomachs with? What kind of mind or brain producing stuff is that, if you please? Shocks! they get enough learning at school or at work. Does he? Does she? Can you imprint "learning" on mush or slime or slush? Can a brain "hold up" the liver for food? Can you make silk with cotton? Shoddy looks a bit like wool—but you know what shoddy is. Well, "shoddy" brains or minds can repeat shoddy knowledge printed in books, or oozing from "watered" brains; but what counts in this world and every other world is the brain matter that "thinks." And no brain matter can think or improve its thinking on messed-up

air and drinkables and eatables. I don't care what you or anybody believe, I know this much, and Nature and History back me up, if you will give your infant or child from now on the kind of air and water and foods that God and Nature made for him or her, that brain will take care of its future education and progress and promotion. Neither you nor anybody can down or squelch it.

So, by "judicious parents" I simply mean this: Give your unborns and newborns and oldborns natural air, light, water and foods and mark well that if you can't afford anything else, that will be giving them and yourself and humanity a glorious inheritance and blessing.

Degenerates and criminals and good-for-nothings are not born. Hence degeneracy or criminality or good-for-nothingness is always acquired and never inherited or transmitted. It is always taught, or pounded or hounded or jawed into children; or it is nursed (I mean breast or bottle nursed), or it is fed (I mean mouth and nose and stomach fed), or it is bred (I mean home or school or street bred) into childhood or youth. It is never transmitted from humanity's rear, called heredity.

You may say: "He looks and talks and acts like his parent or relative." Well, did you expect him to look and talk and act like a monkey? Whose talking and walking and acting did he have to ape or pattern his own after?

"But he complains of his stomach, or head, or kidneys; or is subject to headaches, or fits, or catarrh or rheumatism; or has weak eyes, etc., etc., like his father

or mother." Well, at whose table did he learn to feed and drink, and in whose bed or room did he learn to sleep and breathe; and by whose light did he learn to read and study, etc.? Can't you see that 2+2 make 4 and that 2+3 make 5, or that a nature-made brain, or stomach, or kidney, or eye, etc., plus sickly nurture-made milk, or air, or food, or light, or education, or example, make dunces and fools, degenerates and criminals?

A child's brain is like a fresh onion, ready to give off and to absorb bad and good smells alike.

The brain of infants and children, young and old, acquires its characteristics and knowledge by aping and repeating what parents and nurses and teachers do and say—in their talk and thoughts, in their drinks and foods, in their manners and behaviors. For that matter people's brains and tongues and bodies keep that mimicking up or down to the grave. Hence the public's admiration and worship for "self-made" men and women—which means simply that the "self-made" men and women broke loose from their former nests and broods and environments.

Heredity is cheap or second-hand imitation. Genius is genuine nutrition.

Sickness is cheap or second-hand imitation. Health is genuine nutrition.

Heredity's alleged sicknesses are acquired or reproduced purely by imitating the sick air and light and drinks and foods and manners and behaviors of parents or associates. In no other way.

Genius, or perfect brain matter, is acquired or reproduced purely by imitating the healthy air and light

and drinks and foods and manners and behaviors of—not parents' or associates'—of Self. In other words of Nature. And genius endures until the brain's associations or vices modify its air, light, drinks, foods and habits. After which the owner of the genius-brain acquires (not inherits) his or her just deserts.

TO BE NURSED AT A WHOLESOME BREAST.

What's a "wholesome breast?" It's a breast whose glands are supplied with blood containing a proper mixture of the three "materials" before mentioned. No more. Those three things always manufacture a plentiful supply of mother's milk—of the "brand" that enables any brain, organ, or tissue to develop into the equal of any contained in skulls or covered with skins or membranes. Try it on your babies—follow it up in the mixtures they get when old enough to eat at your table; old enough to go to school; old enough to learn a trade or profession—and see. If you do, and have judgment enough not to display your bad "temper" or "manners" before them, and not to answer their questions with meaningless explanations; and, particularly, if you've got sense and grit enough to say "I don't know" when you cannot convey to their brains the kind of information that their minds can see and taste the meaning of as their eyes can see the color and their tongues taste the juice of oranges or apples; if you do that, I say, your child or children shall surpass you, in brain and physique, in mind and development,

in success and progress, long before they reach maturity.

But don't forget to do it with and to your own brains and minds, too. For children's brains are ever watching and imbibing yours, its refuse as well as its produce.

TO BE BRED ON PHYSICAL ENVIRONMENTS.

Nature takes millions of years preparing for the birth of a baby—and parents attend the event with little or no preparation. Hence the commonest thing in this world is a "cute" baby, and the rarest object is a rational man or woman. The reverse is true among the plants and beasts.

The baby! The child—the youth? And then the ninety-nine sheep and the one shepherd! And why? Because parents start in with the idea that they are going to teach "it" (!) a thing or two—when Nature spent millions of years envolving the "it" for the sole purpose of imparting to overgrown "its" some things and many. Who wins? Nature. For she tries again—here or elsewhere. But the neuters outnumber the other genders by millions to one.

Who is to blame? Not nature. She brings "baby" into this world ready-made—brain and all; into a ready-made world of natural environments—air, light, water and other foodstuffs. But men and women have substituted other provisions for these natural conditions—

so the air is vitiated, the light is artificial, the water is deficient and the foodstuffs are "predigested" or unnatural. Hence—what a "cute" baby! What a "bright" child (?). What an unknown quantity in the world's progress!

Everything but courting and honeymoon is left to others. No brains are fed (I mean fed) into the unborn and the born baby. How do you expect to bring up or supply men and women except by accident?

Nature does not make apples out of peaches, which means that brain cells cannot make brains with what liver cells manufacture bile. There is the whole secret of ability, talent and genius.

Manufacture your babies as you like. If they are born at all they will be born human—and then it rests with you to make intellectual peers or mental waste baskets out of their brains. If you feed their brains with the elements found in air, light, water and growing things they will develop into eminent intellects in spite of you; but if you overlook the physical elements that sustain and evolve organic and inorganic blood-and-flesh functions, and lay stress on feeding their brains and stomachs with "mental" air and light and water and foods, your children are bound to become nonentities or degenerates.

The baby! If people understood the things which surround and control their own existence and livingness the best "schooling" would be at home. But as long as it may take quite a few centuries before the home becomes the only recognized schoolroom and the parents the best and proper "teachers" of their own children—let parents so regulate the air and light and

heat and liquids and solids which surround and enter their children's bodies that their brains may possess a positive affinity for the facts and truths which teachers and others try to impart to them, and possess as negative or repelling a tension against all false notions or hypotheses or "mentalities." In other words, I claim that a brain whose blood is fed right cannot make a mistake between a false and a correct idea or thought any more than fingers or toes can between hot and cold sensations.

TO LEARN BUT NOT BE TAUGHT.

By which I mean to earn but not to borrow your knowledge. You earn to own other people's money. So, you must learn to know other people's knowledge —not merely learn to borrow it. You either lose or return borrowed money. So, likewise, you either lose or return borrowed knowledge, or knowledge that has been taught to you and not learned by you. "To be taught" anything is to be trained to repeat it as parrots or trained animals are taught. You cannot impart it any more than they can—although you may for a time convert it into cash or notoriety, as "freaks" do; but soon or late your apish or "streaky" knowledge will bring you grief.

Rather practice ignorance as you practice economy than to practice or believe knowledge that you do not thoroughly understand in and out and clear through.

You would not dare to fool with a steam engine or an electric power-plant unless your own brain and fingers owned the "know-how" of running it. Yet you pitch right in blind-folded fooling with the mechanism or functions of your own brains and organs, as well as with that or those of your children. And what's more you usually or frequently pass their brains over to others, in the way of books or teachers or associates or servants, to finger and fidget and run as best or worst suits the convenience or habits or passions of those strangers.

Must you never let your children out of your sight? Surely you must and can. But be sure that you keep and have an eye too on and for those to whose care you entrust your children, as you are wont to keep and have on and for people who are investing or earning your money.

And that's the easiest thing in the world to do. If you've got a ranch or kennel, or stock farm, or mine, or boat, or house, somewhere—you make a point and practice of keeping an eye on things, don't you? Well, isn't it worth your while to keep an eye on your child's inside things too?

Yes, take an occasional run to the little or big school house; and raise a rumpus, if necessary. Your son's or daughter's brain, or lungs, or eyes, are worth it. If you are not endowed with that faculty which enables some people to gain their point without making a failure or fiasco of it—then "think it over" after the following plan:

TO THINK BUT NOT BE THOUGHTED.

"To think but not be thoughted" means to work your own brain but not to let others work it. It also means to work other brains when other brains don't suit the workings of your brain. This of course can be done for bad as well as for good ends. I am only interested in the latter; for if everybody worked their own brains for good ends it would become impossible for any brain to work any other brain for evil ends. Therefore, if your child is in somebody's keeping or care or schooling, and you discover that their brains or eyes or ears or stomachs or lungs are "being thoughted" wrongly—either in the way of air, light, drinks and foods, or in the way of learning—then take your choice: Either put up with it ignorantly as most parents do and have done, but be prepared to suffer or submit to the consequences which generally follow in the future health or career of some one or other of the sons and daughters of most families; or insist on changes being made to suit reason and sense and health of brain and eye and lung and blood; or let "schooling" or "training" or "graduating" "go hang" rather than your children.

How glorious it is to think! To think oneself and for one's self and with one's own brain, I mean.

To think is work, of course. And it's a habit too. Just like smoking, or talking, or dancing. But reading, or repeating, or talking is not thinking or to think; any more than puffing away at an empty pipe is smoking. You know what work it is at first to learn to dance, for most people; and how you have to put your

mind and soul into your feet and companion and music. Well, it requires the same putting of mind and soul into your brains and books and thoughts, or others', in order to acquire and enjoy the habit of learning to think.

To be thoughted is exactly like being "wall flowered" at dances.

A sure, swift and easy way to acquire the habit of "To Think" for yourself and your own good is to open this book at any page after you have read it through. Read that page, look it square in the eye, and ask yourself this question: "Is he right?" If you think so, or do not think so, ask yourself the question: "Why?" But be sure and be careful that you do not answer your question with ideas or notions that you have borrowed from others. If that page contains statements or information which absolutely "fit" or mate with your own knowledge or experience or judgment, never you mind what you may have read or heard or been taught or thoughted before or elsewhere. If that page contains statements or information which does not coincide with your own knowledge or experience, then comes your opportunity to do some thinking on your own account. But beware that you do not pick out from your experience or surroundings some "exceptional" event or happening, or some mere hearsay, (which tradition, and not truth, has handed down to you through a thousand and one mouths), and then use that exception to deny the rule, or that hearsay to pervert the truth.

Exceptions and hearsays never enter in arithmetic and money; that's because figures and dollars can't

"be thoughted." But the moment arithmetic is manipulated for purposes of statistics, or money for purposes of cheating, then exceptions and hearsays and lies creep in right and left. And that's because you do not compel your own brain to think out the exception back to its rule, and the hearsay or information back to its delusion. If you did you would always find that exceptions must never be used to prove or disprove the rule, and that hearsays must never be used to prove or disprove the truth. Don't believe or accept anything that is akin to Exception or Superstition—or that savors of Hearsay. That stuff is all contaminated. It's bound to sicken your mind. It's sure to lead your brain astray—or to mortgage it in such a way that it becomes impossible for it to absorb or assimilate any real, useful knowledge with that section or convolution.

As you work by rule and acts, so think by rule and facts. Not by guesses, hearsays, or exceptions.

Thus only, and by such only, are big brains made and brilliant minds produced and strong characters formed, and enduring success, health and happiness gained and retained. In no other way and by no other means.

Therefore, do think—but do not be thoughted. Do learn—but do not be taught.

As you observe, Autology aims its shafts as well as its truths and sense at the brain; for 'tis the brain that's responsible for all the good and bad, all the intelligence and ignorance, all the health and sickness, all the glory and misery of the individual, of the family, of the community, of the nation, of the world.

The brain creates a child's future. If you bring up your child's brain with the idea that you are its "teacher" you will develop a mentality that will abort before your boy or girl is twenty-one.

The only rational method of developing children's intellect is by feeding their brains through their lungs and stomachs.

Judicious fertilizing with environments and air and light and water and nourishment is alone productive of genius. I am convinced that talent or ability or genius is fed into a brain as it is fed into a muscle. Feed your child's lungs and stomachs with an abundance of pure and substantial physical brain foods, and omit the artificial and mental, and your child's brain will actually know more at the age of seven than you did at twenty.

But—do likewise with your own brain.

The liver is a big organ—because it is the storehouse of fuel and the power-plant of brute force and animal passions.

The brain is a big organ too—because it is the storehouse of knowledge and the power-plant of intellectual force and mental conceptions.

You need both. You've got both. Which do you like "best?" Autology's choice is the Brain.

WHAT YOU ARE MADE OF AND WHY YOU EAT

If you can answer that in a "business" way, you can repair and renew what's in you at will. If you can't, then health is a mere matter of luck with you and you are more likely to stay sick than to stay or get well.

You are not made of very many things—just about as many as pennies go in a dime plus two or three. Your blood and flesh is made up chiefly of oxygen, hydrogen, carbon and nitrogen, and those Nature has "seasoned" with a little sodium, potassium, calcium, iron, sulphur and phosphorus. Undoubtedly for the purpose of giving your flesh and tissues a little "body," and to "preserve" them and make them conductors and generators of electricity.

Now, let me ask you, "What do you breathe and drink and eat for?" Of course, you will answer, In order to supply my body with the elements or substances just mentioned. But I will ask again, "Does it make any difference in what form you get the foods which contain those elements?" You suppose so. But you ought to know. The real object of foods is to produce force and heat in the body and to repair or renew or build up tissue. Hence, foods are divided into "flesh formers" (or tissue builders) and "force pro-

ducers." The force producers furnish fuel, or maintain animal heat and supply energy, or muscular action.

The "tissue builders" (or flesh formers) consist of meats, fowl, fish, eggs, milk and animal fats, and are called "animal foods," or "nitrogenous." The "force producers" are cereals, or starches, vegetables proper, fruits, sugars, gums, vegetable fats and oils, and are called "vegetable foods," or "non-nitrogenous." Now, see if you can remember these things:

First.—That to live you have to take in fuel for heat and motion, and for that reason you need "vegetable" or "non-nitrogenous" foods, such as bread, potatoes, rice, fruits, sugar, "green" and other vegetables, etc.

Second.—That to live you have to keep adding material or repairing and renewing or rebuilding your flesh, and for that reason you need "animal" or "nitrogenous" foods, such as meats, fowl, fish, eggs, milk, etc.

Third.—That there is also heat, or fuel, or force value in the tissue-building foods, and that there is also tissue or flesh value in the "force or heat" producing foods; but that there is more "tissue" value in the "animal" foods and more "force" value in the "vegetable" foods.

Please don't fancy that "vegetable" foods refer merely to green vegetables, as commonly understood, for "vegetable foods" refers as much to bread, rice, corn, potatoes, etc., as to apples, oranges, pears, peaches, and to lettuce, celery, tomatoes, peas, beans, etc.

Now, then, knowing what you are made of, and what

you are eating for, and surely knowing what kind of work you are doing—you certainly ought to know whether your body is in need of more tissue-forming foods than of force-producing foods. And you ought to know whether or not you have, in the past, attended to the general and special demands of your body or organs in that direction. The fact that you are ailing shows that you haven't.

Suppose your work is mostly muscular exertion, then you need a greater proportional supply of "force-producing" foods, although you also need a liberal supply of tissue-forming or repairing foods.

But if your work is mostly of the brain-type, then you need a larger proportional supply of the tissue-builders than of the other, in a sense to be explained.

If your work is chiefly "brainy" and you assimilate an excess of the "fuel" foods, then the surplus is bound to accumulate as waste and decompose as poisons, and eventually cause sickness.

But how are you going to determine how much of each and what proportion one to the other? In the first place you know what kind of work you do—as owners do about horses.

No horse is let loose in the oat bin or hay loft. Its meal is measured out to him according to his pedigree, size, work, age, etc.

But don't imagine that the brain-worker needs more meat and eggs (tissue-builders) than the brawn-worker, for the brawn-worker is using up far more tissue than the brain-worker and really needs a larger proportional amount of tissue foods; and don't imagine that the brain-worker can get along with no cereals

and fruits and vegetables (heat and force producers), although he requires a smaller proportional amount; and don't imagine that the respective amounts and proportions are not affected by age, and sex, and environments, and seasons, and climate, and holidays.

During the period of growth more tissue-forming foods are required than after, because the body needs them to add to the sum total of each organ and tissue, besides repairing and renewing the worn and torn. After the period of growth the amount of tissue-forming foods must be diminished, as thereafter only enough is called for to keep up repair or renewal. Any excess goes to waste and sickness.

And as the activities of life, or of business, or of occupation change, so must the total amount and proportions also be changed. A woman during the years of bringing up a family and caring for home, husband and children must eat more tissue and force-producing foods than after. And the man who steps from behind a counter to become manager or owner will need to change his diet. And the youth who leaves the farm for college, or manual labor for brain labor, must also change his foods. And so with youths who become parents.

As you know there are a thousand and one considerations to take into account. It does look as if the matter was indeed very complicated, and that, as demagogues would have you believe, it requires the expensive services of an expert to disentangle such things for you. But that is not at all necessary; for you know, or can find out, what you should weigh according to your height and age, and you have a good idea

of whether you earn your living and pleasures chiefly by means of your brain and nerves or by means of your liver and muscles. You may look upon your liver as the fount of physical and muscular power, and on your brain as the fount of mental and nervous power.

If your demands on both brain and liver, or nerve and muscle, are about equally divided between them, then eat about an equal proportion of the two classes of food. But, as the tissue-forming foods (as meat and eggs) come in a more condensed form than the force-producing (as bread, potatoes, fruit and vegetables), then, bulk for bulk, you will need, in the twenty-four hours, more of the latter than of the former. As the second class of foods are more numerous and vary more in the amount and density of their constituents, you must eat a greater daily variety and bulk of them, a matter which is not so important regarding the flesh-forming foods.

For instance, you might be eating just the right amount of meat every day, but the wrong amount of bread and potatoes; or you might be eating the wrong amount of meat or eggs, and the right amount and variety of cereals, vegetables and fruits, but at improper times, or improperly cooked, or improperly combined in one meal, or in one day.

I find from experience that the improper cooking and the eating of foods at improper times of day, and the improper mixing of them at the same meal, is responsible for more troubles and ailments, functional and organic, than the eating of too much of one kind of food or of all kinds.

For those reasons I find it necessary to specify a

diet for breakfast, dinner and supper, chiefly because of the mistakes people make in eating in the morning what should only be eaten at noon or evening, and, in eating, at the same meal, foods which are "incompatibles." Let me tell you something regarding "incompatible" foods, a subject which neither physicians or hygienists pay the slightest attention to.

All up-to-date medical books, treating of drugs, state what drugs are incompatible with other drugs, under each and every medicine treated of. For instance, take iodide of potassium, which is a specific for a certain constitutional disease, and the iodide (yellow) of mercury, which is also a "specific" for the same disease. Well, if these two drugs are given to the same patient, they form a very poisonous compound in the system and aggravate all the symptoms. This is only one instance, of which there are thousands. I may call up the remark elsewhere made—that this is the reason why ignorance has given birth to the delusion, which ignorance still clings to, that "one man's food is another man's poison." Ignorance puts the blame either on the food, or on the individual's "idiosyncrasy," instead of on its own idio(t)-sincrazy.

Well, then, as we are all made up of the same few elementary food constituents, and cannot operate our functions on any other, and, as markets and fields offer us a plentiful and varied supply of "eatables," containing both the force-producers and tissue-formers, there is no reason why anybody should suffer or sicken for the lack of some or the excess of others. And there is no reason why practically the same diet can

not answer the purposes of growth, development and repair, making allowances, in the quantity and proportion of the two chief classes of foods, for race and climate, sex and occupation, age and seasons. The same light answers. The same air answers. The same water answers. And the same or similar foods would answer, were it not for "cookers" and adulterators. They are the people who are mostly responsible for people's functional demoralization.

Real sick people need absolutely nothing but light, air and water to live on.

Half-sick people need just about half enough food to keep up heat and force and flesh, and no more, until normal health is again restored. Let them compel their organism to utilize the accumulated waste to make up the other half.

To hear some (perhaps most) people talk, one would never suspect that nature compels them to eat for the purpose of supplying material to maintain "heat" and "force" and tissues, but, indeed, only for the gratification of a "good passage" once or twice a day. That may be a pleasure with some people, but let me tell you that people who look upon that end-issue of their eating and living as a necessary nuisance have little or no trouble with their bowels. They never waste hours and dollars of earnings and pleasures in thinking and fooling with their bowels; and they never join the class who fatten the stomachs and line the pockets of "flush-your-colon" shrews or ignoramuses. If people would devote their brains to the eating and drinking and doing that for which God or nature made man upright instead of horizontal, the rectal "Punch

and Judy show" which a good portion of our public have to go through every day or so would certainly be missed by the alleged gutless spirits that hover around these days.

Poor fishes and birds and worms, that know not what "colonic" flushings or rubberings mean!

It seems to me that really sensible people who eat because they want their bowels to move should eat the days their bowels do move and fast the days their bowels don't move.

This may sound childish, but it contains more common sense, and dead sure constipation cure, than any and all the pills and appliances and treatments in vogue. Try it, and you'll see how mighty soon your bowels will get a move on them; for starvation will appeal to your brain, and your brain will suggest hushing the qualms of hunger with water, and animal instinct will drive you to eating an apple, or a peach, or an orange, or a bunch of grapes; and there you are—a passage—and you're ready for a good square meal. But do make it "square up" with your stomach and system, as hereafter outlined.

If you knew or felt what is going on in your cells or tissues, as you know or feel in your stomach or bowels or head, you would never blame "indigestion" or "constipation" or "biliousness" etc., for any or all of your symptoms. You are "dyspeptic" or "constipated" or "bilious," or anything else, not because your stomach or bowels or liver is behaving improperly, but because you have been or are compelling each and every one of the billions of cells of your blood and body to become "dyspeptic" or "constipated" or "bil-

ious" or "catarrhal" or "rheumatic" or "impotent" or "fagged out" or "irritable."

Don't treat your bowels for constipation, or your stomach for dyspepsia, or liver for biliousness, or sex organs for their peculiar ailments or behavior; but do treat the billions of cells of your blood and tissues for any and all these ailments.

That's all; and stick to that if it takes six months. It's worth it, every bit. More of this further on.

THE ORIGIN OF DISEASE

Livingness is not possible without some sort of nutriment. Nevertheless, air, water and foods do not originate living organisms, being only factors in the permanence and reproduction of living objects.

However varied and many be the functions and their products in the organism, they are qualitatively one and may be unified as normal or physiologic health. Hence the character of the active process—whether in the lungs, muscles, kidneys, nerves, brain, etc.—is chemically one and the same, and the result is health—but sometimes disease.

Assuming that some organ is diseased, a study of its function means the study of the action of the processes and products involved in that particular function. Therefore the physical or chemical constituents of the cells composing the designated organ become the factors of the impaired function, or disease. In other words, if we know what kidney-health means we can find no difficulty in determining what kidney-disease means. Likewise it must be with lung-health and lung-disease, and so with every conceivable symptom or disease.

As disease presupposes the existence of a functionating organ, and as function implies the action of cell-constituents in that organ, the basic or fundamental

physical and chemical cell-constituents of cell-health and cell-disease are one and the same. Therefore all symptoms are caused by the same factors and processes which produce normal cell-activities. Accordingly we find that "fever" is only a few degrees more of the same molecular or cellular heat which keeps the body at a normal temperature or heat of 98.6 degrees Fahrenheit. Similarly we observe that "pain" is only an exaggerated degree of the same property of nerves which we call "feeling" or "sensation."

When the lungs begin to cough it is inferred that "cough" is a symptom of lung disease, whereas screaming and weeping and sneezing are looked upon as signs of health. Barking in dogs and blushing in people are intensely healthy symptoms. Why, then, should coughing be considered in a different light? Physiologically and physically, they originate in the same way, and they are produced by the same healthy factors. Coughing is an exaggerated form of breathing, as crying is.

Itching may be a normal or abnormal sensation or symptom. And so with tickling. Acute or temporary blushing is considered "normal," whereas "erythema" or reddened skin is spoken of as an inflammation.

It is evident, therefore, that the physical or chemical basis of normal signs and abnormal "symptoms" is one, or that the same cell-constituents which produce the one also occasion the other.

Therefore, fever, pain, redness or inflammation and so forth, as used in naming diseases, turn out to be phenomena which are indicative of the fact that diseases have no own or individual factor-entities apart

from those which sustain cell-function or livingness in general and in particular. Therefore functions and symptoms and diseases are dependent on the same cell-constituents, have the same unit physical or chemical basis.

It is then evident that symptoms or diseases are but conditions evolved by normal factors of health behaving with unusual activity or accumulating in the system beyond their normal quotient.

Accordingly, the more physicians treat symptoms or diseases as such, the more they diverge from the true Treatment of Disease.

There must ever be a change and an exchange in every process, as there is an action and a reaction in every motion. As there is always a fixed ratio between the one and the other, so in every function there is a definite correspondence between the elements which effect the change, or action, and those which constitute the exchange, or the reaction. Therefore what material enters into the composition of the organism must, besides furnishing energy and heat, be evolved into some corresponding exchange or reagent.

In one breath, living is a simple problem of addition and subtraction—addition and subtraction being really the only two functions of livingness, as well as of mathematics.

All organized matter consists of carbon, hydrogen, nitrogen and oxygen. For these simple elements to take part in the forming of the various "living" liquids and cells of our organism they must be made to acquire the particular state and form of serum and blood corpuscles.

Among these four elements oxygen is the most active, and appears as the chief constituent of the blood, existing as absorbed oxygen or as carbon dioxide, or as compounds of these with mineral and proteid (flesh) bodies. A marked characteristic of oxygen is to combine more particularly with carbon. This reveals the reason of the character of our foods, so rich in carbon, and of keeping up breathing asleep as well as awake, in disease even more than in health.

Oxygen is the most universal and abundant of the elements we appropriate and assimilate through breathing, drinking and eating, as well as that carbon dioxide constitutes by far the greatest bulk of the waste products we eliminate.

As the chief object of inspiration is to supply oxygen to the blood and tissues, it must be conceded that oxygen is the basic factor-element of livingness. Hence oxidation is the underlying process of all living functions, in disease as in health.

But we cannot conceive of oxidation without disoxidation, as we cannot think of inspiration without expiration. Nevertheless, physiologists have overlooked this essential phase of the double process of internal or cellular respiration. Therefore I have coined the word dioxidation to express the reverse half of the function. Thus we have inspiration and expiration to express external or bronchial respiration, and oxidation and dioxidation to express internal or cellular respiration. So that during inspiration the lungs take up oxygen from the air, and during oxidation the cells take up oxygen from the blood, whereas during expiration the air takes up carbon dioxide from the

X-Ray photograph of a living "rheumatic hand" taken by Dr. E. R. Moras and exhibited before the Chicago Medical Society, March 4, 1903.

blood and during dioxidation the blood takes up carbon dioxide from the cells.

What we get from the air, earth and growing things we return in kind to the air, earth and growing things. The appropriating and distributing of these essentials to the various tissues of the body is accomplished by means of certain functions, and the eliminating and returning of these same elements to the different things and beings is also accomplished by means of certain functions. As the respiratory, digestive and excretory organs and tracts are as strictly in communication with the outer world as with the inner protoplasm, and as all form-elements entering into the structure or composition of the complex organism are blood-related and blood-connected, and therefore comprise the entire functional activities involved in living, growing and dying, then it follows that all secretions and excretions, as well as all assimilations and eliminations, are not only synchronous but also identical, or qualitatively the same in the unit of structure, the cell. If absorption is going on somewhere, it is going on everywhere; if secretion occurs somewhere, it occurs everywhere; if excretion takes place at any point, it happens at all points. So with assimilation and elimination. Therefore absorption, diffusion, secretion, excretion, assimilation, and elimination are particular to no tissue, but are properties of all fluids and form-elements, all being qualities proper of protoplasm. Being co-existent and co-active in manner and place, we may properly group all functional or physiologic activities and products in the one general class called the assimilative, thus unifying in the cell the absorptive, the secretive and the excretive functions, or processes.

DIOXIDATION VERSUS OXIDATION.

During inspiration the alveolar cells of the lungs rob the atmosphere of nearly 5 per cent oxygen. On examining the return gush of air from which we miss that amount of oxygen we find it containing an excess over 4 per cent of carbon-dioxide. Therefore the way tissues and blood are disoxidated is essentially the way they are oxidated. Hence the process of taking in oxygen and that of taking out carbon-dioxide, the one, oxygen, being the functional factor of oxidation; the other, carbon-dioxide, being the functional factor of disoxidation, are essentially one and the same in the unit of structure, and may be symbolized as cell-assimilability by virtue of which the structural or form-elements of the tissues are enabled to integrate the eliminated product, carbon-dioxide, as they did the oxidating factor of physiologic activity, oxygen. Therefore the process by which the cellular elements are provided with oxygen and deprived of the same is one of assimilation, in both instances. Nevertheless, knowing that oxygen does not return to the air-cells as such, but as carbon-dioxide, our terminology of the process by which this most important of functions is carried on conveys no intimation whatever of what has occurred, or is taking place, in the tissues and blood. Besides, it is a known and important fact that about one-seventh of the carbon-dioxide expired comes directly from the food digested.

Seeing that the role played by expiration is as essential to healthy function as that played by inspiration, it is necessary to adopt a scientific term to express in

a well defined manner the very special process which disposes of the used-up oxygen, reabsorbed and reassimilated as carbon-dioxide by the blood plasm, lymph and form-elements, and conveyed to the lungs and other excretory organs for elimination. Having adopted the word oxidation as expressing the process by which oxygen is supplied to the tissues, we should designate that by which the tissues are relieved of, though to be exact one should say supplied with, carbon-dioxide, as Dioxidation. For the absorption and assimilation of carbon-dioxide in the formation of essential secretions, as digestive juices, bile, saliva and lymph, aside from the eliminations proper, is as inherent and important or vital to normal cell-function as is the absorption and assimilation of oxygen, nitrogen and hydrogen compounds, water, etc. Our knowledge of internal respiration therefore demands the coining of a term that expresses the heretofore unrecognized associative phase of that complete function. Hence we have:

Oxidation as the absorption and assimilation of oxygen and its proteid and mineral compounds by the protoplasmic molecule; and,

Dioxidation as the absorption and assimilation of carbon-dioxide and its proteid and mineral compounds by the same protoplasmic molecule.

Therefore, just as oxygen and its combinations form the basis of molecular or vital (health) activity in the function called oxidation, or internal inspiration or assimilation, so likewise carbon-dioxide and its combinations form the basis of molecular or vital (health) activity in the function which I call dioxidation, or internal expiration or disassimilation.

It is a positive fact that the property of all living cells and form-elements to treat oxygen and carbon-dioxide with perfect impartiality underlies all processes in health and in disease. If the cells, lymph and blood and secretions did not inspire carbon-dioxide they would not inspire oxygen. If the other constituents of all these did not combine loosely and firmly with carbon-dioxide they would not combine loosely and firmly with oxygen. It is this very exchange of loosely and firmly combined gases in the cells, lymph, blood and secretions which is properly called internal respiration. But this property of the same tissue-elements and fluids is the more astonishing in that the two substances, oxygen and carbon-dioxide, are apparently total opposites in their especial behavior toward the very molecular or physiologic activity which they compel and sustain.

We may therefore particularize our conclusions by stating that health, on the one hand, is chiefly dependent on and controlled by the physiologic or functional process called the oxidating; and that disease, on the other hand, is chiefly dependent on and controlled by that equally essential physiologic process which may be called the dioxidating. The process, or function, is therefore reversible, and becomes positive or negative, active or passive, only in so much as we choose to designate internal inspiration, or the oxidating process, the positive or active, and so-called internal expiration, or the dioxidating, the negative or passive. As both are synchronous and interchangeable in the tissues, we may speak of both as one, correlative, ryhthmical process of living cells, namely, the oxy-dioxidating (O/CO_2) process.

Conclusions: Oxygen is the essential factor-element and carbon-dioxide is the essential factor-product of cell activity. So long as the normal ratio between oxidation and dioxidation is maintained, the normal ratio between health and disease, life and death, must be maintained. But the instant the limit of normal variation is reached between these two functional principles, there is established a state of malactivity, or of hyper-dioxidation, as will later be explained. In other words, a variation in the relative condition, quantity and association of either element must be offset by a corresponding variation in the relative condition, quantity and association of the other, in order that health of the tissues may be maintained or restored. For instance, let us suppose an internal excess of carbon-dioxide and, of course, of its specific mineral and proteid combinations, no matter whether the source be internal or external, then surely physiologic malactivity and its products, disease-factors, must follow. Knowing that one-seventh of the carbon-dioxide expired comes from the food, and not from the oxygen of the air, is it strange that an abnormal limit of variation between the parts and products of the oxidating and dioxidating process is periodically extablished in school children, shop men and girls, clerks, office men, professional students, etc., which in the present state of public knowledge cannot possibly be undone by other than natural ways—namely, through diseases, as typhoid fever, scarlet fever, pneumonia, measles, consumption, rheumatism, appendicitis, epilepsy, insanity, etc., which, therefore, from nature's viewpoint of Autology, should be looked upon as "health in disguise"?

If we consider health as the positive effect of function, then oxygen is the positive, active and essential factor-element of functional activity; and carbon-dioxide, the negative, passive or conditional factor-element of the same. But the conditional presence of carbon-dioxide being essential to the operations of cellular health, therefore carbon-dioxide becomes the positive, active and essential factor-element of functional malactivity. In other words, carbon-dioxide is just as healthy as oxygen, but too much of it is just as unhealthy as too little of oxygen; and the very core of every chemic molecule of any disease-producing poison (bacterial or not) consists of carbon-dioxide or of some of its compounds.

Even in such infectious fevers as medical authors believe or assert are caused by bacteria or micro-organisms, they all agree that suitable conditions must pre-exist in the protoplasm to permit or favor their activity. And these "suitable conditions" for the production of infectious as well as all other diseases, I claim, are occasioned by the accumulation, in the patient's blood and tissues, of the products of dioxidation—which "suitable conditions" or self-infected blood and tissues I call Dioxidosis.

Dioxidosis is therefore the unit or fundamental cause of all diseases as they form and exist and operate in the protoplasm and nucleus of the cells of any and every fluid and tissue and organ of the body—and, according as the cells or living matters of one organ or tissue are functionally different from those of others, are the various symptoms or disease-manifestations different. For that reason, dioxidosis of the brain

fluids, or cells, occasions meningitis, or brain fever, or epilepsy, or mental derangements; whereas dioxidosis of the lung tissue or tubes or membranes produces bronchitis, or pneumonia, or consumption, or pleurisy.

NUTRITION AND MALNUTRITION.

All health-conditions are conditions of nutrition.

All disease-conditions are conditions of malnutrition.

Health and disease are, therefore, conditions of nutrition.

Nutrition is a complex function, easy to understand but hard to simplify. It may be divided into Respiration and Assimilation.

Respiration is divisible into External Inspiration and Expiration; and Internal Inspiration and Expiration.

External inspiration takes air (oxygen) into the lungs; and external expiration takes air (carbon dioxide) out of the lungs.

Internal inspiration combines oxygen with the cell-constituents of blood, organs and tissues; and internal expiration combines carbon dioxide with the cell-products of blood, organs and tissues.

Assimilation is divisible into external and internal Digestion.

External digestion (mouth, stomach and intestinal) consists in disorganizing complex foodstuffs into simpler (original) elements or compounds; whereas internal digestion (protoplasmic and nuclear) consists

in reorganizing those simpler elements or compounds of foodstuffs into complex tissue-products and by-products.

Owing to its comprehensiveness, this simple aspect of the entire process of livingness may be somewhat difficult to grasp.

Let me try to simplify the subject in a few words.

All dead and living fluids and solids are either acid or alkaline;—so, also,

All functions of the human body are either "acid" or "alkaline."

The saliva is alkaline, and, consequently, mouth digestion is an alkaline function.

Gastric juice is acid, and, consequently, stomach digestion is an acid function.

Intestinal juice is alkaline, and, consequently, bowel digestion is an alkaline function.

Blood-serum and lymph and protoplasm are alkaline substances; but the fluid or content of the "vacuoles" (microscopic stomachs) found in the hearts of granular or nuclear protoplasm is acid.

Naturally, there is a constant change and exchange —a chemical wear and tear—going on between the alkaline constituents or species of the confining protoplasm and the acid constituents or species of its confined fluid or juice.

Acid and alkaline substances disintegrate one another to form new or different substances.

The acid content of the protoplasmic vacuoles or stomachs maintains its permanence and individuality by constantly "digesting" the surrounding alkaline protoplasm; and the alkaline protoplasm is constantly

endeavoring to preserve its integrity by "borrowing" from its blood-serum and lymph.

Not being able to secure from the blood the required amount of alkaline proteid or even inorganic constituents, in acute fevers or diseases, the organism sacrifices its own "flesh"—and thus usually succeeds in getting out of melted fat and muscle enough alkaline constituents to enable it to again re-establish normal equilibrium between the acid and alkaline functions of the body.

Out of the alkaline serum and lymph on the outside of the tissue-cells, and out of the acid serum or lymph in the inside of the tissue-cells—does "living" proteid-substance regenerate and develop itself and manufacture the various digestive, secretive and excretive by-products and waste-products of our organism.

"BACK TO NATURE!"

"Back to nature!" is the cry.

Yes, indeed, if you can back yourself to the state of physical and mental civilization which Columbus found on landing here. Otherwise, don't "back"—just "get up" to nature.

Nature never told you to eat what "backers to nature" want you to eat, or want to sell you. Nature never told you to eat dried or preserved or canned or jarred fruit and stuff. Nature never told you to eat nuts for bread or with flour; or on top of a meal, or with cereals, or fruits, or milk, or eggs.

Yes, indeed—don't do any "backing," but do get up to your natural sense and taste in preparing and mixing and eating foods, and you'll not be helping to exploit foolish "fads and fancies" which necessitate the everlasting nursing of your dyspepsia, or constipation, or something else.

In Rome, do as the Romans do; but they don't eat there as they do in London. Therefore don't eat in Florida as they do in the Klondyke; and don't eat behind a desk as you would behind a plough.

AUTOPATHY

WHAT IS AUTOPATHY?

I have coined the English word "Autopathy" from the Greek "Autos"—meaning Self, and "Pathos"—meaning Ailment. Hence the keynote and the keystone of Autopathy is:

"To understand your ailments is to know how to cure them" (yourself); just as the keynote and the keystone of Autology is: To understand your functions is to know how to keep well (yourself).

In substance and scope and practice, Autopathy differs essentially from all other methods or systems or creeds of Treatment and Cure, in that it is not based on any artificial or theoretical means of cure. For Autopathy is based on a definite scientific knowledge of the actual, physical processes (called function or nutrition) as they are made manifest to our senses and brain in each and every specimen of "living" matter, as observed in the microscopic one-celled speck of jelly, called amoeba, as well as in the macroscopic billion-celled mass of jelly, called man. In other words, Autopathy is based on everlasting living truth. Hence, Autopathy applies to you and to me

and to everybody—now, to-morrow and forever. The name may change, but the Conception and the Truth never.

PREJUDICES IN YOUR WAY.

You own some prejudices about yourself and your ailments. They are a menace or a hindrance to your health. Let us get rid of them.

All your prejudices amount to one. They arise from the mistaken idea that your ailment calls for a different remedy, or treatment, or diet, than somebody else's ailment calls for;

Or, from the equally mistaken idea that you need a different remedy, or treatment, or diet, for your liver than you do for your kidneys—or for "catarrh" than you do for "rheumatism"—or for "constipation" than you do for "diarrhea";

But you don't.

Or, that any "sick" organ or function anywhere in man's or woman's body should be treated differently than any other "sick" organ or function anywhere else in man's or woman's body. But it shouldn't.

At first it may seem somewhat difficult to see through this foundation-truth of Natural Self Treatment. Yet—think over it a minute. You—that's every bit of your blood and organs and tissues—were created with, and you subsist on, the same elements of light, air, water and foods that enter in the creation and composition of other people's blood and flesh.

And, when you were well, Nature kept you "well" with the same blood-and-flesh remedies that she keeps other people "well" with. So, likewise, when Nature makes or keeps you sick, she does it with the same blood-and-flesh things that she makes or keeps other people "sick" with.

If Nature spares you in her distribution of ailments it is not due to "heredity" or because you are lucky or she is "partial" to you. It is because your blood receives and assimilates daily a certain quantity and quality of physical and chemical elements from your surroundings and foods which other people's blood does not partake of. That which keeps your physical and mental functions in good and enjoyable working order is real and daily, and so is that which reverses the condition and makes you sick.

People do not realize that Nature utilizes the same identical elements of air, water, light and soil to manufacture human blood and flesh and to operate mental and generative functions as she does to make sap and pulp. In either case Nature's raw material consists of oxygen, hydrogen, carbon, nitrogen and certain soil minerals. Out of those elements Nature organizes or produces sugars, starches and albumens of plants and of animals, just as she constructs graphite, coal and diamonds out of carbon alone. How she does all that we don't know. When we come to life we come ready-made. All we realize is that she makes every living thing with the few and simple ingredients named, and that she gives us no peace, from the instant we are born until we die, unless we help ourselves to the right proportion and quality of those elements. If we do

our organs are sure to work in harmony with one another and our "Ego"—that's health. If we don't then our organs or functions go on a strike—and that's disease.

If in the air or foods that we partake of there is a deficiency of any of the above mentioned elements, or a disproportionate supply of the two classes, namely, the organic and inorganic, then the functions of some or of all of the body organs become impaired or perverted, constituting sickness.

THE TWIN-NESS OF BLOOD.

The blood that goes to any and all of your organs and tissues is one—and is called arterial. The blood that comes from any and all of your organs and tissues is also one—and is called venous.

Now— the two are alike, except in color—the venous blood being bluer and the arterial being redder. The "venous" owes its bluish color to the fact that it contains more carbonic acid gas, dissolved in its serum and combined with the "living" substance of its red corpuscles, than the arterial does.

Remember, therefore, that the only real difference between your venous or "bad" blood and your arterial or "good" blood is that the venous or "bad" contains more carbonic acid gas, while the arterial or "good" contains more oxygen gas. In a word, arterial blood is oxygenated—whereas venous blood is carbonized.

"Oxygenated" means that the blood has absorbed

and combined with oxygen; and "carbonized" means that it has absorbed and combined with carbonic acid gas.

And, remember, that the only real difference between "healthy" and "sickly" organs or tissues is that healthy flesh is "raised on" oxygenated red corpuscles, whereas sickly flesh is "raised on" carbonized red corpuscles—or venous blood. All new born "full-term" babies are made up of identically the same "brand" of oxygenated flesh and brain matter—and "carbonization," or deterioration, or degeneration only begins when or after the baby takes its first breath. Question this all you want; theorize as you please—I have watched and watched Nature in this regard in baby after baby, in the same families and in different families, under every conceivable condition of human existence—and I must say that baby is never affected prenatally or postnatally by anything else whatsoever than the purely physical elements derived by the mother from air, water and foods—before her child's birth—and by the child itself from air, water and foods—after its birth.

PERNICIOUS TEACHINGS AND THINKINGS.

The most pernicious teaching going the rounds of magazine and newspaper scribblers, and the one, above all others, which tends most to convert the unborn and born child's brains into cream-puffs—is the revival of the old-time "prenatal" diddle. My cure for that is

to ask the "expectant" mother to recite the Lord's Prayer—and to repeat and repeat the words, "Give us our daily bread" until the word "bread" is engraved in her brain and lungs and stomach and blood and womb as meaning God's air, water and foods. Then, and then only, shall "God's will be done."

Beginning with conception and running through kindergarten up into higher education there exists in the minds of teachers and writers the misconception that brains need "mental" foods. The fact is that the brain manufactures mental foods, but it cannot live or produce on that variety of drinks or eatables. And just as we cannot subsist or grow on what others eliminate, so you must not expect children's brains to develop into anything but sapid mental cauliflowers if you feed them on the by-products or waste-thoughts of others.

What a stupendous joke it is to imagine that a mother can think a future inheritance into and through a child's skull—when she, and no power on earth or in heaven, can think a mere breath of air, or swallow of water or bite to eat into her own lungs or mouth or stomach—or her unborn child's. Crazy! that's the only epithet that fits such nonsense, as is believed and preached nowadays.

Forget it—and learn your A. W. F. of living, growing and developing your own and your children's only inheritance, namely Air, Water, Food. And return to the question of our "healthy" and "sickly" tissues.

How can you expect an organ or tissue to behave "right," or to produce normal products when you compel its cells to live on adulterated air and liquids and

eatables? A man with a "chew" in his mouth or "tope" in his head doesn't spit out pure, unadulterated saliva—does he? Well—how can stomachs, or livers, or lungs, or wombs, or nerves, or muscles—or other organs and tissues—behave "decent" or produce "healthy" flesh and juices when fed or stuffed with indecent or unwholesome air, liquids and foods? They can't—and won't. Not until the impurities and adulterations are removed from your blood and body and from what gets inside of your lungs and stomach. Not before, and never otherwise. You may try and experiment with all the "pills or physics," "tonics or stimulants," "flushings" or other nasty make-shifts—but you will have to come back to Nature's "A. W. F." of Livingness and Autopathy—or else pay your fine for fiddling with your solid or hollow tissues.

What you want to do is to remove the useless and harmful material from your system and from your surroundings and from your diet. Then you will find that your organs and tissues possess all the tone and vitality and "know-how" to repair and renew youthfulness, usefulness and happiness of body and mind. Such is the object and such is the achievement of Autopathy.

The reason why carbonized material settles in, or picks out, a different organ or tissue in different persons is because different individuals have different habits, occupations, ages, pleasures and environments.

If from the cradle to the grave we all lived in identically the same environments and drank and ate and behaved exactly alike in every detail and respect we should all develop the same ailments in the same organ or tissue, or none at all.

Now, then, why not offset that difference or ward off

those dangers to which some of us are exposed by adapting ourselves to our environments, or by adapting our environments to ourselves when and where convenient or practicable? That's what I call the Doctrine of Common Sense in health and in sickness. That's Autopathy again.

By so doing you can escape sickness, or, having acquired it, you can regain and retain health once more. I mean that. But I can't do it all for you; you have to do some of it for yourself. I tell you how and offer you the knowledge and the wherewith. More I cannot do. But you can. So—bear this in mind—"If you do not get well it is your own fault, and whether that fault is a 'lapse' of judgment or a lack of 'backbone' willingness on your part is 'material' to no one so much as to your own self."

Having made the first right step toward getting well, it behooves you to make the second and the third, and the hundredth, if necessary. Otherwise take my advice: Save your money and "grin and bear it." At any rate, you can't buy sickness or unhappiness here. For nowhere and nohow do I atune my teachings to the foibles or prejudices of folk to part them from their money.

AS REGARDS "LAPSES" OF JUDGMENT

For instance, you wear less and lighter and different clothes in summer than in winter. Why not eat less and lighter and different foods in summer than in winter? In summer when the thermometer is 80 degrees

in the "shade" of your rooms, or office, or store you "peel off" heavy underwear and overwear. Why don't you do it in the winter-time when you keep the thermometer at 80 degrees in the "shade" of your rooms, or office, or shop—and a thousand degrees fouler to boot?

That's different, you say. Indeed, it is. But the difference is not where you think it is. It's simply because you think no deeper than you feel, and you feel only skin-deep. You'll see the point in a moment. I don't like to "hurt" feelings, but I must drive "truths and sense" home to you or else miss my aim, and that's your cure or recovery.

You get more air and purer air in summer than you do in winter, and yet you need lots more air and purer air in winter than you do in summer. Why not get it, night and day? It's cheaper than heated, foul air, isn't it?

In the cold seasons your blood and tissues and kidneys need more water for purposes of dissolving and purifying and rinsing out useless material and waste-poisons than they do in the warm weather, and yet are you not often stingy about the amount you give your body in the cold weather?

You probably bathe more and oftener in summer than you do in winter, and yet your body and skin need bathing more and oftener in winter.

You probably bestir yourself more around and away from the house in summer, and yet your lungs and blood and nerves and muscles want more bestirring in winter than in summer.

For the above reasons and scores of others like them

your system accumulates a large excess of carbonized instead of oxygenated material, which upsets or impairs some particular function, or affects some particular organ or tissue more than some other, which "introduces" itself to you as "biliousness," or "catarrh," or "rheumatism," or "neuralgia," or "dyspepsia," or "constipation," or "asthma," or "headaches," or this, that and the other.

It's all one and the same cause or "bunch" of causes, and it's all one and the same result or "bunch" of results.

The reason for calling one ailment "dyspepsia," another "constipation," another "kidney disease," another "biliousness," another "female troubles," another "loss of vital power," another "catarrh," or "rheumatism," or "pleurisy," or "asthma," others "measles," "scarlet fever," "sore throat," "pneumonia," "typhoid fever," "brain fever," "appendicitis," and so on and so forth, is not because of any real difference in the nature of the poison which disturbs or affects any particular organ or tissue but it is because each and every organ and tissue of the body has a way of its own of feeling and behaving and talking when it's sick or "out of sorts."

A kidney can't cough and a lung can't urinate; a brain can't vomit and a stomach can't think, and so on and so forth.

Again, I repeat, it's all one and the same cause—carbonized blood and carbonized organs and tissues. And it's all one and the same result—impaired or perverted function of your brain or nerves, lungs or tubes, stom-

ach or bowels, liver or kidneys, joints or muscles, etc., etc.

Consequently, if it's all the one and same blood and tissue condition and the one and same blood and tissue result, then it all calls for the one and same natural remedies. Doesn't it?

So, then, no matter what occupation you follow, or how different seem your symptoms or ailments from those of others—man, woman or child—remember always that the real difference is not in the cause of your symptoms or disease, but that it is in the structure (texture) and function (workings) of the organ or tissue most affected or impaired by the compounds circulating in your body.

That's why a "dyspeptic" may have either constipation or diarrhea.

That's why a person with the best of digestion may be bilious or rheumatic, or have catarrh of the nose, or throat, or bladder, or womb, etc.

I cannot too strongly impress on your mind this one foundation-principle of Natural Self Treatment—namely, that the essential cause or blood and flesh condition which sickens one organ or tissue, in one person, is exactly the same which sickens another organ or tissue in another person. The actual or real difference is not in the ailments or sickness, but it is in the difference of the organs or tissues involved or affected and in the environments in which you live and toil and play and think.

When once you get that "truth and sense" fixed in your brain you will quit trying to treat your head or nose, or stomach or bowels, or liver or kidneys, or

fevers or colds, etc., etc., but you will begin to treat the "sound" or healthy tissues of your body in order to enable your system to throw off the "objectionables" and to repair the "damages," thus re-establishing equilibrium. But to achieve that result it is essential to eradicate from your mind the notion that your real ailment, or its real cause, is constipation, or indigestion, or catarrh, or rheumatism, or sick head, or biliousness, or nervous breakdown, or impaired vitality, or "special" troubles, or anything which bears a "sick" name.

And the very first truth that you must plant and cultivate in its stead is that the symptoms you feel or complain of are only signs, or words, or dialects, used by the particular organs or tissues which bear the brunt of the internal derangement or take up the job of disposing of the deleterious products that circulate in your blood and permeate your tissues.

Therefore, no matter what or where it ails you, the internal sick-cause is one and the same in your blood. What started it and where it started or what comes from it and where it gets out of makes no difference now to your blood and flesh. But it does to you, for it's there—in you; and it's got to get out of there—out of you, or take you along face up.

Stop feeding your body as if it were a "poison factory" and begin to feed it the natural remedies it needs and craves, namely, light, air, water, fruits, vegetables and other appropriate foods, work, exercise, cleanliness, pleasures and sleep. The beneficial effects and noticeable results will then soon astonish you and your friends. However, do not look for miracles in

one day or one week. It took you longer than that to harness your ailment. It won't take nearly so long to unharness it, but it'll take a while, and you know why. Not only has the "poison" soaked your tissues, but it has filled and dyed their very meshes and fibers as filth or coloring matter does a sponge. You know what kind of a job it is to make a soiled sponge clean and sweet again, and yet you can get at it in any number of ways and with any number of things, in and with which you cannot the thousands of billions of microscopic cell-sponges of your organs and tissues. Remember that, please, before passing judgment on Autopathy, or "throwing up the sponge."

THE SICKLIEST OF ALL PREJUDICES.

The old saying, "One man's food is another man's poison," is misleading. Is air one man's food and another man's poison? Is light? Is water? Is bread? Is egg? Is meat? Is fruit?

I know just what you want to say—that some food "disagrees" with you and "agrees" with somebody else. Even that I deny, in the sense that you mean by "you." If by "you" you mean the "sickly" or "poisoned" or "ailing" organs or tissues of your body, then I quite agree with that "man"—kind of you. But if by "you" you mean the "you" that still remains sane and sound of mind and body, then I quite disagree with that "man"—kind of you. And here are my reasons why:

One man's food is never another man's poison. Never! Never! But it can be made so in the mixing on the stove, or in your stomach, or in the "canning" and "preserving" and "adulterating."

"Morbid" or sickly constituents of one man's blood and organs and juices will not combine with the normal or "healthy" constituents of a given food to produce the same brand of products that the normal or healthy constituents of another man's blood and organs and juices will.

For no other reason than that oxygen will combine with carbon to produce a most poisonous blood and flesh compound, namely, carbonic acid gas; whereas the very same oxygen will combine with hydrogen to produce the most healthful blood and flesh compound, namely, water. Would you, therefore, say that oxygen is one man's food and another man's poison? Or that carbon is? No; for not only is health impossible but life itself is unmaintainable without oxygen and carbon in both the form of "food" and of "poison."

Therefore, the element of "poison" is not found in natural foods, but in the manner of mixing foods; or in the individual's stomach or blood. And the sooner you settle that question between yourself and all natural foods, as pure air and water and fruits and vegetables, etc., the better for your health and happiness and longevity.

You do not "mind" mixing sugar and salt and vinegar with your gastric juice in your stomach, but you won't let any one mix those three with coffee or tea in your cup. You see, the stomach doesn't taste, but it knows, the difference; and it kicks, to your past or present or future sorrow.

Improper mixtures of good and bad air and drinks and "seasonings" produce poisonous compounds in the system, of which the system must rid itself either suddenly and rapidly (as in fevers) or gradually and slowly (as in "catarrh," or "rheumatism," or "Bright's disease," or other "chronic ailments.").

If you saturate your blood and tissues with a "brand" of overheated and foul air and pass out into one of cool and pure air, of course the cool and pure air will dislodge the hot and foul air and you will complain of a "cold," or "rheumatism," or "catarrh," or "neuralgia," etc., but not because cold or pure air disagrees with or "sickens" you. Just the reverse. It agrees with you, but disagrees with your "internal" atmosphere. If you live for months or years on highly seasoned meats, sausages, cheese and canned goods, or on vinegar and pickles, preserves and pastries, etc., and then eat fresh or raw fruits and vegetables, your digestive or eliminative apparatus will let you know that it is "moving" or house-cleaning season in your system. But not because fresh fruits and vegetables don't "agree" with you. Just the reverse. They agree with you, but disagree with your stale or adulterated juices and blood.

You will probably understand this better when Autopathy and your changed diet get in their work—not that you will be made sicker than you are, but there's going to be some "arguing" somewhere between the new and good and the old and bad, so that your breath, or bowels, or kidneys, or liver, or head, or all, will assist in the "renovating" process.

The one universal poison which has accumulated

most in your stomach, or bowels, or liver, or head, or chest, or nerves, or muscles, or pelvic organs, or anywhere, will have to "move out"—that's all. And some part or parts will miss it. Because all body poisons act as irritants, and irritants act as stimulants—just as alcohol or drugs do. Hence, you may feel generally upset for a day or so, or fancy that you feel weaker and listless, or the "discharge" may increase, or you may feel "tiptop" for the first few days and then have an "off day." And that may repeat itself before you strike health's equilibrium. It all depends on the age and location of your trouble and on how accurately you follow the treatment. Eventually it makes no difference, for the same good results finally predominate in every case. It stands to reason, of course, that the closer you observe instructions, the less likely you are to experience any "upset" or "unpleasantness" anywhere, and the sooner and surer you obtain the desired benefit. Even ordinary "dusting" disturbs physical and mental fixtures or ornaments in a room. So don't fret for "nothings." Your reward will come in soon feeling and looking as you have been longing for.

Again, I say, don't cater to your symptoms or ailments, but do cater to your lungs and blood and tissues.

If you give Autopathy even but a fraction of the "show" that you have given to your ailments or troubles, you'll soon be a happy mortal again.

PREJUDICES ABOUT DIGESTION.

The chief function of your Stomach is to live and enjoy living. Maybe that's you, but really no more "you" than any of your other organs. For the stomach has to live for and in harmony with the other organs of your body. In return for your stomach's selfishness or thoughtlessness all the other organs of your body do likewise or have a way of "getting even." Above the "community of interest" that exists between all your functions there is in every drop of your blood and molecule of your flesh the unsquelchable impulses of the laws of physical or chemical affinity or tension.

Every cell has got to live and let live or you stand the consequences.

The main function of the stomach is supposed to be "digestion." Really a very unimportant phase of that function, the digestive, takes place in your stomach. Digestion proper takes place inside of tiny microscopic cavities called "vacuoles" that exist in the hearts of nuclei of the billion of cells that compose every organ and tissue—brain and all. These millions and millions of little spaces (vacuoles) are your real stomachs. They are always filled with digestive juice, and are the stomachs and mouths that cry out with hunger, as they are the ones which empty out into your blood and back to your big stomach the improper or injurious things which you drink or swallow.

When your stomach rebels or reminds you that something is wrong with your digestion don't think of the pouch inside of your abdomen, but think of the multitude of little vacuoles or stomachs contained in

all your organs and tissues as well as of those which exist inside of the pepsin manufacturing cells of the lining mucous membrane of your visible stomach.

To avoid any mistake in gaining accurate knowledge of what's wrong with your stomach always think of it inside out, bearing in mind that the blood and lymph which feeds and dumps material into your stomach comes from what you are in the habit of thinking is the outside when really it is the fleshy inside.

Another mistaken idea is the belief that the stomach or gastric juice is "the" digestive juice. The fact is that there exist in the body as many essential digestive juices as there are vital organs or tissues. Even bone-cells possess their special digestive juice. Otherwise no organ or tissue could grow or reproduce.

The stomach is not a bit particular as to what kind of juice it manufactures. It had just as soon turn out slime or catarrhal or bilious discharge as pepsin or gastric juice. So also with the billions of microscopic vacuole-stomachs all over your body.

Gastric juice is only one of the by-products of the glandular cell-stomachs which constitute the walls of your abdominal stomach, just as brain fluid or juice is one of the by-products of the cell-stomachs of your brain. If you get that clearly pictured in your mind you will readily understand the origin or causes of headaches and countless other symptoms.

From the serum and lymph which blood vessels and lymphatics bring their way, the stomach cells pick out what they need to replace the loss or waste incident to living and working. During this process, which is one of internal digestion and assimilation, there hap-

pens to be formed a number of by-products, the three most important of which are pepsin, hydrochloric acid and mucus.

The stomach keeps alive and in working condition only by constantly replenishing its own cellular material or protoplasm, by constantly manufacturing stomach cells. In other words, by each stomach cell digesting what the blood brings it into something that its protoplasm and nucleus can transform into protoplasm and nucleus exactly like itself. If the blood contains the proper constituents the stomach cells can never make a mistake, and no such thing as stomach trouble is possible. But if the blood doesn't, all the gastric juices and pepsins and digestive tablets and moonshine won't help or mend matters.

If you have any sort of stomach indigestion or ailment do not let your mind ruminate in your big gastric cavity, but lead it into the invisible digestive spaces of the glandular cells of your stomach-wall, into the stomach's feelable flesh not its emptiness.

You may think that your stomach gets plenty to eat and work with when it really doesn't get one-tenth enough, simply because the stomach never helps itself with the drinks and foods that you swallow. The stomach does not even absorb water, water being taken up from the intestines. The nourishment that is intended for the stomach reaches it only through the roundabout way of the general circulation, having to pass through the heart into the lungs and back through the heart into the arteries and finally reach the invisible capillaries in the substance of the walls of the stomach. Therefore it is a long wait and way from

the time and place that food is swallowed to the time and place when and where the vital cells of your stomach get a chance to help themselves.

Appetite or the sensation of hunger is looked upon as a sign of a healthy stomach. Nevertheless many people with chronic indigestion or catarrh of the stomach have excellent appetites. Their appetite is therefore as much a symptom of disease as a sign of health. This would be the case if the longing or craving for food was really a feeling limited to the stomach. Appetite or hunger as well as thirst is a sensation or demand announced by every atom of your blood and body. The craving or demand may be natural or artificial, depending upon what you have accustomed the billions of vacuole-stomachs to. Your skin and muscles and fat and bones and organs do not care whether or not your stomach is in working order—they all dispatch their "orders" to your brain, which translates the messages into one word,—hunger or appetite. And you eat. If your stomach bothers you afterward it is not to blame. The trouble is started by some of the recently eaten foods crowding some of the fermenting chyle (partly digested foods) into the blood and the blood into the tissue-cells, by which it is refused in part or whole as not being appropriate for their purposes. The stomach glands also have no use for it and either reject it or transform it into mucus or slime. There is then a damming back of the blood in the general circulation against the inflow of the new partly digested food from the lymphatics and lacteals of the small intestines. As a result of this there occurs stagnation of partly digested and non-digested foods in the

stomach and bowels, followed by decomposition and fermentation—which are the immediate and exciting causes of the numerous symptoms usually laid at the stomach's door; when actually the stomach isn't a particle to blame.

Do not fancy that you or anybody else can teach your stomach anything. It was made long before you or others began to "think" or mentalize into it. It still knows what it is made for and will keep telling you, with pain and sorrow or ease and pleasure, as long as you feed to please your taste or to make up for your waste.

When your stomach rebels or goes on a strike, just politely ask her "What's the matter?" Don't tease her with more food—quit nagging her. Don't ask a gastronomaniac specialist or politician, for he's apt to look upon your stomach pouch as upon your wallet as being the whole of YOU—and all the rest of your person (brain and mind particularly) as an appendix to your belly—just as gynecologists see in womenkind a motley potpourri of ovarian and uterine humpty-dumpties. If you'd respectfully ask your stomach "What's wrong?"—it would refer you to your own Brain: Who would say, speaking for the crowd of all your organs, "We're overcrowded or rather drowning in a mess of foul and souring waste stuffs and you're 'mixing' your air and drinks too foolishly and are not giving your blood enough natural detoxicating constituents to enable us to neutralize and convert these poisons into harmless compounds. Do, please, give us less of some of the things and more of other things that you and your advisers won't let us have by way of

your lungs and stomach. If you'll do that for us, we'll gladly do the rest—and neither your stomach nor any bit of you will ever again cause you pain or sorrow—and when we get all tired and worn out from working and enjoying livingness we'll quit quite suddenly, but only when you've seen and felt and tasted all there is to see and feel and taste in this world."

As you now realize, there is, in all forms of stomach ailments, a deficiency of certain natural constituents in the entire body. This deficiency is sometimes if not usually associated with an excess of certain other constituents. Therefore, in order to accomplish a cure whose results will be permanent it is necessary to saturate the blood itself with the appropriate natural remedy-constituents that are lacking and for which all the organs of the body are making such imperative demand by upsetting the stomach or the brain. And you shall soon learn what those "appropriate natural remedy-constituents" are.

The Small Intestine is not a part of the sewer of the body and its function must not be confounded with that of the large or colonic bowel.

In the process of digestion the "duodenum" and small bowel play a more important part even than the stomach—for the entrance of chyle or partly digested foods takes place along the course of the small intestines. The lacteal and lymphatic vessels which convey the partly digested constituents of the chyle and lymph into the thoracic duct, spring from the mucous coats of the little bowel. The thoracic duct then empties the load into the left subclavian vein at the root of the neck. As you now understand (if you have read

what precedes) the digested material which is thus emptied into the blood current is not really digested, but is simply broken up into more or less fine drops and particles—that is, the chyle is made up of "emulsions" and "saponifications" of the various sugars and starches and meats or albumins that you swallow. The real digestion of the constituents of those emulsions and saponifications takes place only in the organs or tissues that receive them. Hence it is that the hearts or nuclei of the cells are supplied with microscopic or invisible vacuoles or stomachs or intestines, which, like your ordinary stomach and intestines, contain digestive juices—the digestive juice of each specialized cell being as different in its way as the digestive juice of your stomach (pepsin) is different from that of your pancreas (pancreatin).

To properly understand "pancreatic" or intestinal digestion and indigestion your mind must penetrate into the mysterious recesses of the innermost cells of all your organs—and not navigate along the lumen or channel of your bowels.

Whatever be your symptoms your bowels are not to blame. If the so-called sewerage, evacuated by the billions of vacuole-stomachs or intestines of your cells, is of the proper make and consistency your large or small bowel will neither trouble nor worry you in any way. But if you mix certain improper drinks and foods in the emulsions and saponifications which the little mouths or suckers, that exist in the mucous membrane of your small bowel, drink and swallow and then convey to the blood which supplies the protoplasm and nuclei of your cells—then you may figure on being

troubled both with your bowels and brains, and in time with some fatal disease—either typhoid fever or appendicitis or Bright's disease or rheumatism, in some form or other. And if you're a woman or girl no one else but you can appreciate or realize the innumerable and misery-producing ailments and symptoms that you will have to endure.

You see, the little glandular mouths or suckers that draw or imbibe the chyle and lymph from the small intestine into the lacteals and lymphatics don't mind whether they have to drink or swallow the perfectly sweet and health-giving foods or souring and decomposing material. Another obvious fact is that when these lacteal and lymphatic vessels are full of something—whether previously absorbed food or by-products of germs—they will not accommodate or make room for the new supply of chyle coming from your recent meal, unless they can vomit what they've got either into the blood or the intestines. They can't do that in a hurry without giving you sick-headache or vomiting spells, or slowly without your blood going into the fatty or adipose tissue business.

Thus, the only source of intestinal diseases and disorders is improper combination of foods which induce fermentation and decomposition—not alone in the small bowels but also in the very hollows or microscopic intestines of the tissue cells. That, and that alone, is the cause of Typhoid Fever and Appendicitis, as it is of Cholera Infantum and Cholera Morbus—and Dysentery, Intestinal Catarrh or Indigestion or Flatulence, and so forth. I concede that bacteria or germs or ferments contribute their mite toward focusing the

rubbish and fanning the flame that starts the disease, but their play in the inflammation or conflagration that is set up is very inconsiderable compared to that of the long continued previous accumulations in the system of the waste-products or poisons of ordinary food-decompositions taking place primarily in the small bowels and secondarily in the vacuole-intestines of the nuclei of the cells themselves.

In other words, typhoid fever and appendicitis and all forms of enteritis and gastro-duodenitis are produced by repeated rottings of partly digested foods in the intestines plus the rottings taking place in the very hearts of the cells everywhere, owing both to the inhaling of the carbon dioxide (carbonic acid gas) and its gaseous products from the air of rooms and breath of people and to the appropriating with foods of less detoxicating or ferment-preventing inorganic or mineral constituents than the system needs to prevent the occurrence of fever and so forth. That this statement is absolutely correct is shown by the fact that for some days before the onset of the fever and other warnings or symptoms the patient feels sick all over—showing that the entire system is waterlogged with its own foulness.

What is true of the origin or manner of bringing about the body conditions which produce typhoid fever, is also true of appendicitis. If the appendix were a shallow thimble instead of a goose-quill, there would be no such thing as appendicitis—and if the bowels contained quite a number of shallow thimble-like appendices and inflammation was set up in them, as it is in what are called Peyer's patches (in typhoid), it

would be absolutely impossible to tell the difference between appendicitis and typhoid fever. For the cause or causes are the same in the two diseases—the difference being accounted for by the fact that the appendix is a different thing from a Peyer's patch. This truth I have repeatedly confirmed by putting a stop to both diseases with identically the same treatment and in less than twenty-four hours. And WHY NOT?

If the system, waterlogged with foulness to the brim, can under the most adverse conditions, such as are imposed on and around and into typhoid patients under the heretofore recognized methods of treatment—I say that, if the system in spite of the most conceivably irrational treatments can and does rid itself of or overcome the poisonous or toxic products that bring on and feed the fever—then WHY can't a little rational or natural treatment enable the system to do in a few hours what it does in a couple of weeks under those most adverse conditions? There are no reasons why we can't furnish in one day as much depoisoning constituents to the blood of a fever patient as the blood takes some weeks to dig out of that patient's fat and muscles and organs—because it can't rob those tissues without first melting them.

Owing to the fact that Surgery's most prolific Assets are "cases" of Appendicitis it is not an easy matter to substitute rational ideas concerning the nature and treatment of that disease—or to impress the general public with the truth that, however successful it may be, an operation for appendicitis NEVER removes the causative factor or factors of the disease from the individual's body; and, with this other truth that soon or

late the "operation-cured" case of appendicitis experiences in the same body-locality or in some more vital organ the evidences that the operation was a very unprofitable if not a fatal investment, or rather a foolish speculation on the part of the patient.

If I had to rid myself of the constant danger which the company of a vicious beast would expose me to, I would prefer to destroy the animal as a whole than to fool myself into believing that the beast was made harmless by amputating its vocal cords. A dog whose barking appendix is "alert" is not as dangerous as the dog without a "bark"—and, likewise, a bowel whose appendix "talks" is a more useful and intelligent gut than a speechless one. The appendix is the "cry-baby" or tattler of the bowels—but it never cries or tattles without good cause, and the cause which excites it is and has been at work elsewhere and everywhere else in the body—and will keep on working until it is removed from "elsewhere and everywhere else," or until it appears as acute rheumatism or kidney disease or cancer, and so forth.

Appendicitis occurs simply because the intestinal and general blood poisons, ptomaines or organic acids, concentrate their attack on, or are shunted into the blind finger-glove of the appendix—where inflammation is set up and ulceration may follow. It is a well recognized fact that a large percentage of cases of appendicitis are caused by rheumatic poisons. I am convinced that every case of appendicitis and typhoid fever as well as all other intestinal diseases are occasioned by the same cellular by-products or waste-poisons—resulting from fermentation and decomposition—that produce articular rheumatism.

Chronic Constipation and Chronic Diarrhea require some special attention.

Chronic constipation is perhaps the most common of troubles. Almost all treatments generally advocated for it do infinitely more harm in time than the constipation itself would ever do.

Bowels have no more to do with causing constipation than mouths have with silence. Habit has something to do with costiveness, but its real cause is nutritional. It isn't so much that the intestinal contents become too "dry" as that the protoplasm and tissues of your body need the small percentage of pure water that you imbibe; and that the inorganic or mineral constituents that reach the muscular coats of your bowels through the blood and lymph are insufficient to maintain "peristalsis." Or they may be improperly combined.

All drugs and medicines that "act" by irritating or "loosening" the bowels or producing griping are objectionable and eventually absolute nuisances. Colonic flushings, or the injecting of water per rectum, is a method which appeals at first, but tells its own sad tale of woe later.

One's occupation is not responsible for constipation —for people of sedentary habits are often troubled with diarrhea. Whenever the blood supplies the large intestines with the proper quantity and admixture of the various compounds which their muscular coats and mucous glands require, they remain properly active. The type of muscle tissue which forms the bowel walls is such that it lacks the vitality of other muscle fibers; and, besides, the large intestine is one of the

last or least important tissue that the blood cares to serve its nourishment to. This is well shown in children at the breast. If the mother's blood contains what her own intestines require for proper action the infant's bowels act normally—unless the child be fed artificial foods in addition to mother's milk.

Acute Diarrhea is an occasional blessing which most people experience in the form of punishment for improper indulgence. But when acute diarrhea persists beyond a day or two, or recurs at frequent intervals, then the intestinal condition which accompanies it is called Intestinal Catarrh or Indigestion. As is customary with all diseases, physicians never go deeper than "skin deep" in search of the cause of the catarrhal or indigestive trouble. It is obvious that impaired must be the function of a mucous membrane that is swollen or congested and that such a membrane will pour out mucous and acrid discharges into the canal of the bowels, as it does in the nose and throat, instead of absorbing the chyle or partly digested food. Such things are clear to everybody who has had "a cold in the head"—but the problem to solve in "catarrh of the bowels" is to determine the constituents themselves that exist in the individual's blood and which produce the catarrhal inflammation of the mucous membrane. Do not for a moment imagine that the poisons act directly on the inside lining membrane of the intestine without first circulating through the blood and finally returning to the intestinal walls to cause mischief. And remember always that this is the course followed by the chemical poisons whether they are products of food decomposition or of bacteria. By the time that

the poisons, arising from food-fermentations and from micro-organisms and from the tissue-cells of the organs, reach the mucous membrane of the intestines their chemical composition has been so often modified that they all form the same poisonous compounds.

In most cases of chronic diarrhea or dysentery or indigestion (bowel) the source of the trouble is found in the toxic or acrid products of food-decomposition, and the saturation of the blood with these deleterious products has existed for a considerable length of time. Bacteria alone do not cause diarrhea. The healthy digestive fluids of the stomach and bowels destroy them. Tainted milk alone does not produce "summer complaint" of infants, but the improper feeding of infants with artificially prepared milks and foods always does. A child whose blood or system is not already polluted to saturation is never harmed by an occasional dose of impure or souring milk or "suspected" water.

Children or adults whose blood or flesh is otherwise clean never "contract" typhoid fever from drinking water. Between the most "delicious" beef-teas and bouillons and other sloppy animal refuse and the least "usable" water—the water is by far the healthiest for man and beast alike, and in disease as in health.

PREJUDICES ABOUT THE KIDNEYS.

There is considerable misunderstanding in everybody's brains regarding the function of the kidney as well as the causes of its impairment. Very few indeed

of the numerous things blamed as factors of Bright's Disease have any bearing on kidney troubles. Age, sex, predisposition, occupation, climate, heredity and the like are such incidental considerations in the study of functional and organic diseases of the kidney that it is safer to forget them and think of some real things. Another common mistake is to look upon most cases of Bright's disease as being organic—which practically means that they are incurable. This is wrong; for the incurable cases are very, very rare, if treated naturally or rationally. This is equally true of kidney disease which accompanies or follows scarlet fever, pregnancy and other diseases. In an experience of nearly eighteen years I have not seen more than one fatal case of acute or chronic Nephritis or Bright's disease out of every hundred cases that came under my treatment—and I may add that the proportion of "hopeless" and very chronic cases was large.

When a disease is assumed, by physicians and books, to be fatal there is very little chance for the patient's recovery—for the physician undertakes the treatment with the same spirit that some people start to do certain things, namely, "I'm going to try, but I know I can't do it." The whole trouble with the remedies in vogue is that they are used by physicians and others who haven't the slightest conception of the physical character of the function or mechanism of the kidney. This of course leads to the application of treatments which tend rather to aggravate or insure permanency of the disease than to remove it.

In the kidney are a number of little tubules or tubes which drain innumerable little spaces, and empty the

urine thus drained into a main cup—which, in turn, is connected by a long tube (ureter) to the bladder. These tubules and spaces are in direct communication with the outside world and are no more a part proper of the kidney flesh proper than arteries and veins and nerves are tissues proper of fat or muscle proper. Their business is simply to act as rubber tubes to the urine that drains through or is strained by the cellular substance (protoplasm and nucleus) of the kidney.

Again, bear in mind that the urine is, like the bile and saliva and sweat, a by-product of cellular activity as that cellular activity occurs between the chemical elements or compounds which the blood and lymph bring to the kidney cells and the chemical elements or compounds which constitute the serum and granular protoplasm and nuclei of the kidney cells themselves. Therefore urine is strictly and chemically and functionally not a drained or strained liquid, but is a manufactured product of the kidney cells exactly as digestive juice is a manufactured product of glandular stomach and pancreatic cells. It is obvious, therefore, that an individual's urine will vary as that same individual's saliva or pepsin or brain fluid.

If the urine which passes into the minute spaces and tubules of the kidney is composed of properly combined chemical compounds dissolved in the right quantity of water—there can occur no impairment of the kidney function. But if the urinary compounds be too concentrated or the water insufficient to thoroughly dissolve and dilute them—the urine becoming dense and turbid—the secretion will linger within the hearts or vacuoles of the tissue cells instead of readily and

rapidly flowing into the reservoir ("pelvis") of the kidney. And not alone will there occur a "urine congestion" within the tubules and spaces and "stomachs" of the kidney cells—with the irritation and damage incident thereto—but there will ensue a retention and saturation of the entire system with the body constituents which the kidney is intended to decompose and recombine, after its own manner, in the manufacture of urine.

The kidney tissue being unable to drain or strain out of its spaces and tubes a sufficient amount of urine during each twenty-four hours to equalize the systemic demands—there follows a reversal of the pressure or tension, so that the urinary constituents that should find an outlet into the bladder are compelled to "backwater" into the capillaries and lymphatics—where they soon occasion disturbances in the nerves, or brain, or muscles, or joints, or anywhere. In time some form of kidney disease, as well as countless complaints, is bound to arise. People seldom suspect their kidneys during the formation period of kidney disease because the symptoms produced are always felt elsewhere. Backache never means kidney trouble. It means muscular pain, that's all. Of course you may have backache at the same time that you happen to have kidney trouble, just as you may have a cold sore when you want to look your best.

The presence of albumin in the urine is always looked upon as a grave symptom, and will make insurance companies reject applicants who seem otherwise most healthy. However, "albumin in the urine" does not always come from kidney disease, nor does

it always mean serious trouble when coming from impaired kidney function. My experience has been that Chronic Albuminuria (Bright's disease) is usually a very mild derangement of the chemical functions taking place between the chemic species (or chemical compounds) contained in the serum and lymph outside of the cells and the serum and lymph inside of the cells—of the entire body, and not particularly of the kidneys. The habit of blaming the kidneys for what you and all your other organs are to blame, and the habit of treating your kidneys for what you and all your other organs should be treated—are rather responsible for the prevalence and chronicity of Bright's disease or Albuminuria. When, to the poisons which stagnate within as well as on all sides of the kidney cells, a physician or the patient adds all kinds of unnatural or irritating and stimulating medicines, it is not strange that eventually the kidney tissue proper becomes organically impaired and death ensues through blood vessel degeneration, or heart disease, or uremia, or dropsy.

Albuminuria and Bright's disease and other kidney troubles are readily curable—curable right at home or at work without sacrificing any of life's duties or pleasures. It is far wiser to be cured under the conditions and environments in which you have to work and live—and then if you like and can afford it to enjoy a pleasure trip—than it is to undertake a sickly-seeking-after-health, speculative and expensive journey away from home.

PREJUDICES ABOUT THE LIVER.

The liver is a physical and medical junk shop. It is made to carry the burden of ignorance and blunders in matters of health and sickness. If one is bilious or out-of-sorts the liver is blamed—but it's quite immaterial to the liver; for, being a part of your anatomy, what's the difference?

Unlike many or most other organs, the liver is in business for itself and engaged in the manufacture of food or fuel for the rest of the economy. Incidentally she produces a by-product called bile, which is not desirable as regards her own needs, but is essential to the requirements of the blood on the one side and the bowels on the other. As long as bile is of the right consistency and nothing obstructs its passage into the duodenum, it occasions no trouble. Otherwise visible jaundice, or some form of bilious attacks or sick headache, follow. Hepatic colic or gall stones may and often do result.

But the commonest source of liver complaints is in the fact that glycogen is formed and stored away in the liver. Glycogen is a form of sugar, and constitutes the important fuel of the body. Work or exercise burns it up. It accumulates with eating and inactivity or laziness.

The liver cells cannot accommodate an excess of glycogen without discommoding themselves; without impairing their function in other directions. As nothing can remain at a standstill in the body without undergoing decomposition, any excess of glycogen over and above the actual needs of the system is decom-

posed into various organic acids or transformed into useless fat—either of which requires a certain proportion of the blood's mineral or electrolytic elements or compounds to neutralize or satisfy. Anything which robs the blood or tissues of these bodies tends to increase the acidity of protoplasm—and protoplasm cannot become acid and survive. For, the natural resistance of protoplasm and nucleus to poisons or disease rests in its alkalescence (opposed to becoming "acid").

In order to make room for any excess of glycogen the liver cells must displace an equivalent amount of bile either into the small intestine or back into the blood or lymphatic vessels. Besides, this condition hampers the secreting and excreting functions of the liver. Hence the occurrence of nervous troubles, headaches, bilious attacks, sciatica or other forms of neuralgia, or stomach pains with or without spells of vomiting—not to mention a great variety of obscure conditions produced in the ovaries or womb. The fact that one's liver may manufacture more bile than one may think it should does not account for any of the ills which are ascribed to the liver. The liver as such cannot possibly manufacture too much bile unless it is supplied by the blood with too great an abundance of the chemical constituents which go to make up bile. The liver does not create bile or glycogen; but if it is crowded with raw material from the blood and the stomach it keeps open shop night and day and turns out "goods" after any old fashion and dumps part of them back into the blood, for the nerves' and brain's and complexion's benefit, and part into the bowels or stomach, for the doctor's benefit.

Bile-acids are great mischief makers, but have not been as yet sufficiently recognized as such by physicians in the treatment of diseases. Professional and public minds have been too saturated with uric acid notions to permit of any special attention being given to hundreds of other organic acids which are formed in the body and which are considerably more injurious than uric acid. To enumerate these and go into details regarding their origin and action in different diseases would take unnecessary time and space; for, irrespective of their names and chemical constitutions, they one and all arise from the same "radical" or nucleus, and they one and all combine in the blood and tissues with inorganic elements and are eliminated as water, carbon dioxide and ammonia compounds. So that, whatever mischief they produce in their journey through the blood and tissues they produce it in the same way and as one individual poison or compound or acid—as you have read elsewhere in this book.

If you wish to obtain a fair idea of the state of your blood in regard to its containing a surplus of biliary poisons—look at the white of your eyes in good daylight. If your system is fairly free the white around the pupil muscle will appear glossy with a tendency to bluish; and glossy white with tendency to pink in the corners. If the white of your eye appears tinted yellowish or lemon shade, you'll hear of it some day if you are not already troubled somehow.

PREJUDICES ABOUT URIC ACID.

By "lithemia" is meant the excessive formation or accumulation of uric acid in the blood or system. This conception of Rheumatism (lithemia) is hypothetical entirely; for the reason that it shifts the responsibility on to a chemical individual, as it is extracted from the urine, or from its blood and tissue compounds in health as well as in disease—when actually the chemical basis of the formation of urates and ureids (not uric acid as such) is far removed from the substance called uric acid. To blame uric acid for any blood or tissue condition or disease is exactly the same as blaming the innocent messenger boy for the bad news which the dispatch conveys.

The latest offspring of the imagination is the invention of ferments that are supposed to be engaged in the manufacture of uric acid. 'Tis better to blame some bugaboo than one's own stupidity or overindulgence. In return for this "wise" move of the imagination of some "eminent" head, the imagination of some other "eminent" head invents the birth of ferments whose business it is to destroy uric acid. Why not show some little sense and invent a ferment that would "lick" the other ferment instead?

Lithemia is a name. Uric acid is a name. Rheumatism is a name. But being sick and suffering is NO name. Dying is no name. A funeral is no name. Paying a bill for sickness is no name.

Breathing is not a mere name—nor is drinking and eating. Nor is overindulgence in drinks or foods.

What your lungs breathe in and breathe out are NO

names. What your throat swallows is not a mere name.

But what your brains breathe in and breathe out and swallow in and out in medical matters is both nominal and names.

If I ask an intelligent stranger or friend "What causes rheumatism or uric acid poisoning?" he answers, "Eating too much." And when I ask "Why?" he replies, "Because too much food produces uric acid or rheumatism." And when I add, "How?" he doesn't know. And then when I remind him that a great many people who overeat and indulge in too much beer and wine never have rheumatism, he begins to suspect that a theory that doesn't work both ways is defective somewhere. The fact is that nearly one hundred per cent of the people would be "rheumatics," or have uric acid blood poisoning if "eating too much" was the cause of rheumatism—and also, if the real cause of rheumatism was "eating too much" our animal or instinctive selves would soon put a check to that form of appetite which craves for "too much" food. The secret of the whole problem in rheumatism is not a question of bulk, but is a question of imperative demand by the fluids and tissues of the body for certain food-constituents which the body lacks to offset or neutralize certain other food-constituents. In craving for bulk the system expects to derive a sufficient quantity or proportion of the certain constituents which it has previously discarded in its elaborating of the protoplasm and nuclei of its various cells. But the individual's brain conveys only the general impression of the system's needs and fails to go into details—

hence the abnormal appetite continues until the economy is saturated and refuses to work any longer under the unjust conditions of supply and demand imposed on it.

Lithemia or rheumatism and "colds" or catarrh, as well as various forms of nervous and brain ailments, are due to the same factors which produce biliousness in some people. They can all be traced to an excess of carbon dioxide in the air people breathe or to an oversupply of starchy and saccharine foods in proportion to the foodstuffs which contain inorganic or mineral elements or compounds—and not to the sum total of the things that are eaten. Starches and sugars undergo decomposition into organic acids in the normal individual exactly as they do in the unhealthy. And hundreds of these organic acids are even better known than is uric acid.

Brains and livers and muscles and joints and mucous membranes manufacture their own substance out of the same foods, and in so doing they produce decomposition-products. These decomposition or dead-matter products emanate both from their own substance and the substance of the nutriment they receive. But they never decompose inorganic or mineral elements—nor can they manufacture or change them in any way. Cells or tissues can only assort or combine those according to the laws of chemical affinity or tension—and cells cannot complete the process of assimilation, that is of replenishing their own substance, without being provided with those mineral bodies. Therefore, when the supply is too small to go around some organ or tissue has to suffer, and a certain quantity of the

fluid nutriment that cannot be utilized must be eliminated as catarrhal discharge or rheumatic effusion.

If the man who lives by hard manual labor partakes of the same air, liquids and foods that suits the man who sits at his desk all day or works chiefly with his brain—he is sure to develop pneumonia or typhoid fever or consumption. On the other hand, if the conditions are reversed, the brain worker will have kidney trouble or rheumatism or brain fag and other nervous derangements.

It stands to reason that if four-fifths of your work is of the brain and nerve kind, your system requires that you supply it with a proportionate amount of nerve and brain food—the same that a piece of cloth which contains four-fifths wool and one-fifth cotton needs four-fifths wool in the weaving. The body has a way of converting "cotton" foods into "woolen" foods, but only at a considerable sacrifice of energy and to the detriment of some organ or tissue.

Physicians of former days recognized the fact that rheumatism attacks every kind of tissues. To them colds, catarrh, rheumatism, lumbago, sciatica, neuralgia, pleurisy and gout and "odds and ends" of head or functional troubles, were about one and the same sickness—expressing itself in a different language in accord with the organ or tissue affected. There was real scientific or rational sense in that—as is already becoming evident by the fact that the medical mind is surreptitiously divorcing itself from the bacterial Delusion and returning to its first love—namely, physical and chemical Science, now called Biology—concerning which professional as well as non-professional brains know less than they do about what grows money.

As the lining sac of joints is "serous" instead of "mucous," it is natural that the inflammatory or excessive exudate which leaks into the joints instead of the bronchial tubes or throat or uterine cavity should be "serous" instead of "mucous" or slimy. When nature picks out the joints to rid the blood of an over-stock of body poisons—instead of the lungs or pleural cavity, or bowels, or brain, or bladder or womb, and so forth—it is because the joint surfaces of the patient are weaker or offer less resistance to their exit than do other organs or membranes; but not because the rheumatism poison has any particular preference for any abode or outlet.

That uric acid and urates bear some casual (not causative) relation to the production of rheumatism and catarrhal troubles is unquestionable. But uric acid and urates are perfectly normal or natural products formed in the tissues of the body during normal processes of cell-decomposition or disassimilation.

The mother-substance of uric acid and of urea and urates, as well as of all the hundreds of organic acids and ptomaines and leucomains (blood poisons), is carboxyl (COOH), the "radical" or nucleus of carbonic acid proper (H_2CO_3). And carbonic acid proper comes from carbonic acid gas (CO_2) or carbon dioxide.

Therefore, I claim that carbon dioxide is the real, fundamental and chemical cause of rheumatism in all the tissues and of all its forms—I have therefore coined the name DIOXIDOSIS to convey my conception of the blood and tissue condition which exists in all forms of acute and chronic rheumatism and which gives rise to the symptoms and morbid changes in the system of the patient.

The nature of the actual tissue changes in chronic rheumatism is not understood by any other writer or teacher. It has been and is still claimed that chronic rheumatism consists in a deposit of uric acid or its compounds in the affected joints. For years I have been insisting that the process was just the reverse of that. Namely, that it was a process of absorbing or melting away of the softer constituent-parts (such as membranes and cartilages) of the joints for the purpose of supplying the patient's blood with certain neutralizing elements that nature absolutely needed to protect more vital or useful organs or tissues. It was not an easy matter to confirm my convictions until I devised a method of photographing the living hand that you see in the X-Ray picture found in this book.

You will observe that the joint membranes and cartilages of the finger-joints have been eaten away, and that the eating-away process has made considerable headway in the heads of the bones that form the second joint of the index finger. Also of great interest is the fact that the finger nails show so distinctly in this rheumatic hand, whereas they cannot be made to photograph with any degree of clearness in a normal hand. The reason for their showing so well is that nature has been robbing them also of their soft tissues and, therefore, the nail-substance proper has become more condensed. There are also a number of most interesting and scientific features revealed in that picture, but they interest chemists more than medical men or patients. Take a magnifying or reading glass and see the wonderful details within the bones and in the flesh of those fingers—and remember that the original pho-

tograph from which this half-tone is taken is still finer in every detail.

PREJUDICES ABOUT THE MIND.

The mind, as a brain-function, is of no more importance than the liver's, or heart's, or lungs', or kidneys'.

People's habit of looking upon the mind as "the whole thing" is directly and almost altogether to blame for nervous and mental diseases, such as neurasthenia, melancholia, epilepsy and various forms of insanity.

Mental diseases are caused by the same blood constituents that produce soft and hard corns and bunions; and insanity, as well as all other nervous and mental disease, is no more "hereditary" than are colds and swearing. There may have been sick headaches, or drunkenness, or epilepsy, or hysteria, or insanity in some cousin or aunt, but there positively have been numerous "colds" and "snuffles" and "stomach-aches" and "cussing" and "unmentionables" in everybody and everybody's family tree. Why not call these "hereditary"? If there be such a disease as is truly hereditary, then it is the mental habit of physicians to blame some dead or absent member of somebody else's family for symptoms or diseases that their own brains don't understand. That is the only hereditary disease that I've ever come across. All cases of nervous or mental diseases which I have seen or studied or treated in my practice or at the sanitarium were caused by actual,

physical, tangible, analyzable blood and flesh constituents.

If any blood constituents irritate or disturb the lung tissue the lungs inform you of the fact by coughing. When your system becomes bilious your sick head or vomity stomach tells you. When you want to communicate you write or talk. When dogs want to communicate they bark or bite, and so forth. Now, what do you expect the brain to do when blood poisons keep lurking around and polluting its soft mushy tissue and its little or big lakes of cerebral fluid or serum? The brain can't vomit, nor talk, nor cry, nor cough, but it can get "off its base." And it does that oftener when it is "well" or "sane" than when it is "sick" or "insane."

If you have ever observed so-called insane people you have noticed that they are more consistent in their insanity than most people are in their sanity. On the other hand, I can tell you that a sick lung or liver or kidney is always consistent in its "deranged" or "insane" function. By this I mean that, in health and in sickness, all our organs and tissues are always absolutely sane, far saner than our artificial mentalities, and that we have no more reason to call a melancholic or hysteric or maniacal person "insane" than we would have to call a dyspeptic or bilious or pneumonia or typhoid or consumptive person "insane." The last show much more insanity than the first.

Give stomachs and livers and kidneys what they need and they remain sane and sound. Give brains and nerves what they need and they remain sane and sound. Give sick stomachs and livers and kidneys

what they need and they become sane and sound. Give sick nerves and brains what they need and they likewise become sane and sound.

Epilepsy is a fit of cussing or anger or temper inside of the nuclei or "live" sand of the brain cells. Epileptics are or were brainier than their relatives.

Neurasthenia or nervous exhaustion is a tired, nagged or teased feeling inside of nerve and brain cells, and that feeling is due to the fact that the constituents of the protoplasm and nuclei are not properly "mated" or don't relish the company they're in.

Insanity is a condition of pending divorce between protoplasm and nuclei of the brain cells. Just as the physical and mental and moral products of divorcees are not duplicates of or harmoniously constituted with former products or offsprings so the protoplasm and nuclei of divorced or divorce-seeking brain cells are not duplicates of, or harmoniously connected with, normal or natural brain substance. Hence the various and varying forms and degrees of psychosis or mental derangement.

ABOUT RANK SEXUAL LITERATURE.

To teach young people sex-physiology is to pollute their brains instead of their specialized organs. The mental form of immorality invariably invites the anatomical. Protect your children, but do not try to antiseptic ize them by imparting knowledge for which they have absolutely no use until such time as the laws of

physics and chemistry reveal to their minds the natural purposes of certain functions and organs.

The most prolific cause of "sexual" troubles is faulty education. To stimulate those special organs through the mind or the imagination before or during puberty is to create certain unnatural desires or habits, mental or physical, which accentuate abnormal sex affinities and weaken normal inhibiting and selective nerve areas in the spinal cord and brain.

I wish to state without qualification that it is physically and mentally and morally criminal to inform a girl that she has ovaries and a womb, and so forth, until such time as events or environments make it imperative for her brain to ask or for parents to explain, and then never answer or explain beyond the unavoidable.

Don't deceive yourself with the sophism that girls must "know" so as to be "protected" against future dangers. Aside from the fact that the little knowledge which parents and educators are able to impart to young girls is far more dangerous than no knowledge at all, there is this to remember: That when you turn the brain's current of mental thoughts into sex physiology it will keep flowing and trickling in that direction at inopportune as well as opportune moments, and that the mental fluids will not always be limpid or calm or unpolluted. The natural or inborn craving of the senses to witness or experience or confirm the concepts of the imagination are so irresistible in the developing brain that the brain will project forth to the girl's special organs the sensations that those organs fail to experience. These projected sensations forbode more real future dangers or damage than absolute ignorance can possibly invite.

Granting that the will power is increased—although I know that it is diminished—by teaching sex physiology to young brains, it must be admitted that every reference to "sexual" matters directs the mind to those organs. We know that the mind cannot think of those organs without setting into motion the fluids and chemical constituents of the nerves which lead from the brain and spinal cord to those organs. And we know further that an increased flow of blood accompanies nerve currents or stimuli. Therefore a condition of "blushing" is produced in those organs each and every time a parent or teacher refers to those subjects—just as face blushing is occasioned under similar circumstances. Repeat this blushing of those organs during the months or years of puberty and you may be sure that the nutrition which the increased flow or congestion of blood brings to them will develop unnatural and premature sensitiveness or excessive desires in certain directions.

Stop infecting girls' minds or brains with such things and you will diminish by four-fifths the proportion of young women's ailments, not to say anything about the moral dangers which a smattering of false notions invites and excites.

You cannot teach purity to any living brain without contrasting it with impurity, and to create certain indistinct, gauzy, undefined pictures of contours or unmentionables in a young person's brain is far worse and seductive than is the placing of the originals—in all their abhorrent, disgusting, clammy physical details—before their blood and flesh eyes and reach.

As regards sex and specialized organs and functions,

the coming generation must necessarily return to the good sense and judgment of our great-grandparents. With them the brain did not hot-house or nurse or pet these organs, or seduce them as is almost universally done these days. Immorality is a brain-brew.

The only rational and practical method of preventing and checking the prevalent epidemic of mental and physical "male" and "female" troubles is by cultivating the brains of university men, students and professors, with the fundamental principles of the physical and chemical laws of actions and reactions in social and sex intercourse. This and that alone will relegate "sex" specialism to the wastebasket of Public Immorality, and "immunize" the coming generations of young men and women against sexual brain-infection or mental self-abuse.

Leave each and every organ of the body where it belongs. Don't accustom any brain to attend to the function or behavior of any sex organ, and by all means don't transfer their sensations to the brain any more than you would their odor.

It stands to reason that sex organs which have been mentally or physically tampered with by self or by specialists, and which nature has been using as channels or reservoirs for the body's waste products for months or years, have accumulated within their tissues and cells certain chemical constituents or compounds which have become so acclimated therein that they have actually changed the normal texture as well as functions of those organs and nerves. Therefore no local treatment or "douching" can possibly be of real or permanent benefit.

That which nature wisely compels men and women to indulge pleasurably in the sacredness of mutual existence, but which human instinct and law forbid in public should not be made mentally feelable or visible outside of that sacred realm.

The mental sight whose physical duplicate is not fit for the public gaze is not fit for the young people's brains, and the knowledge of acts or functions that are not fit for public exhibition is not fit for young people's intellectual development. And when educators attempt to obliterate or neutralize the natural conditions which surround certain parts and functions of the body so that the objectionable or repellent "sentiments" created in the mind or brain by the sight of certain parts and functions—in private or public—are converted into indifferent or inviting "sentiments," then, I say, the individuals and the race are degenerating. I would a thousand times prefer to attend my own daughter's funeral than to know that the school teacher or anybody was teaching her the how and wherefore of her playmates' organic differentiation.

Would I never teach physiology to children and young people? Indeed, I would teach it so much that boys and girls of seven would know more of physiology and biology than their parents know today. But I would not teach their brains to functionate for any organ that had not already learned to functionate for itself, and I would not teach their brains how functionating organs should not functionate, and I certainly would not induce them to experiment with certain undeveloped or dormant functions by telling

them why and wherefore those certain functions were not made to be utilized for themselves.

PREJUDICES ABOUT "GERMS" AND DISEASE.

A germ, or a bacteria, or a microbe, or a fungus, or a ferment, is a cellular organism. It has the same general form and chemical or physical makeup and function that the individual cells of plants or animals have. The cell of a so-called disease-microbe or germ has the same constitution, and acts and produces the same healthy and unhealthy products and compounds that do the cells of our blood or brain or tissues. Most doctors do not know that, but all chemists and biologists do.

Germs cannot live on nothing, nor can they live on material that is not suitable any more than our organs or cells can.

It has long been demonstrated that healthy blood serum, digestive juice and cell-contents are not suitable for the life and growth of microbes, germs, bacteria, etc.

Healthy blood kills every species of germs or microbes. Where, then, is the logic or sense in claiming that germs are the cause of fevers or diseases? Of course, the air is full of germs or of the spores of germs as it is of the spores of maggots, but germs won't grow or exist in healthy blood or bodies any more than maggots will in "live" meat. And why? Because Nature has incorporated certain "preserva-

tives" in the blood and the serum or juices of living tissues as people incorporate certain "preservatives" to keep cider from fermenting or canned meat from rotting.

Therefore germs or microbes or bacteria are not the real or direct causes of fevers or diseases, but they are only the outcome of factors or conditions which exist or have existed in the blood or tissues themselves. I am convinced that nearly all, if not all, the germs which the microscope discovers in the blood or excretions of the body in infectious diseases are the product and not the cause of the diseases themselves, and that they emanate from the "live" granular matter of the sick nuclei of the cells of the body, or leucocytes (white corpuscles), or develop from the benign or harmless spores or germs which inhabit the mouth or lungs or digestive organs in health as well as in disease.

WHAT TO DO

AND WHAT NOT TO DO.

1. AVOID BREATHED AIR. Avoid breathing air that has been breathed—at home and at work—asleep as well as awake. Breathed air is a virulent poison; your own as well as others'. And equally to be shunned is the air which comes from a burning lamp, or gas jet, or any kind of a "burning" stove or furnace or heater. Any "air" which is confined "in-doors" begins to be "breathed air" the moment one or more persons or animals, or flames or fires are present.

Always and everywhere avoid that contaminated air, if you have to quarrel to do it. If you don't, you'll have to suffer and the devil to pay to get your blood and flesh rid of it. Besides, you'll lose your job or business or happiness soon or late. As for children, please don't "hot-house" them if you don't want to "flower-pot" them.

HOW TO VENTILATE.

According to "Natural Self Treatment," the object of "ventilating" is not to "air" rooms and buildings, but it is to "air" yourself. If you do that just exactly

twenty-three hours and fifty-nine minutes and sixty seconds in every twenty-four hours you need never worry about the "ventilation" of your rooms or buildings—they'll take care of themselves.

What do you ventilate on hot days and nights? Yourself, isn't it? Well, why turn a mental handspring on cold days and nights? In warm weather your rooms can "go hang" so long as your skin feels cool or a breeze; whereas in cold weather your lungs can "go hang" so long as your rooms feel cool-less and breeze-less. Thus it comes to pass that in warm weather every room, and home, and factory, and school, and public building—and man and woman and child—gets "ventilated" twenty-four hours every day; whereas each, and all such, gets "ventilated" but a fraction of an hour or two during cold weather.

In the summer-time you don't let the air blow through when there's no one around—as you do in the winter-time. For instance, in cold weather you "ventilate" bedrooms during the day when you are not occupying them, and actually do not have any use for the vitalizing air; and you proceed to shut everything airtight when you go to bed, and must know that your breath is going to vitiate or pollute the air of that room long before you wake up in the morning, and must know that the "registers" or heaters or stoves are going to assist effectually in accomplishing that result.

But in the summer-time you "air" your bedroom during the night when you are in there, and shut it up during the day when you are not in there. How "wise" all people are in warm weather! But how silly some

behave in cold weather! Hence, summer "airing" is lung-wise; whereas winter airing is lung-foolish. In both instances due to the fact that people care more about their civilization-petted skins than they do about their nature-bred lungs.

It has always been a puzzle to me how people expected to raise "healthy" children and maintain their own health in sleeping rooms in which they could not raise palms and flowers the whole year around.

Don't imagine that the getting of an hour's pure air going to and from the foulness of a school room, or shop, or office is going to make up for the other twenty-three hours' poisonous supply of second-hand or breathed air. No more than one hour's soberness makes up for twenty-three hours' drunkenness. Indeed, twenty-three hours' freshness of air won't make up for one hour's foulness of air. You, or children, may not mind it at first, or at all, seemingly, and you may fool your mind by saying, "I'm so used to it that I can't stand the least bit of draft or cold air." Very well. The clouds are forming just the same. But, instead of threatening you visibly from overhead, they threaten you invisibly from withinhead; so, therefore, watch out! for here comes your spell of so-called "cold" or "rheumatiz" or "catarrh," etc., etc.

And in bed you go,or laid up you are, and suffer you do, and money you waste; but blind you remain, and back again you go to your old foolish habits, until Nature decides to dispense with your services and dispose of your remains. Good enough! But the poor babies and children that sicken and suffer and perish for want of God's pure and free air, or that are liter-

ally poisoned to death, or crippled for life, through measles, and scarlet fever, and typhoid, and pneumonia, and meningitis, and tuberculosis, and diphtheria by the foul breathed air of school rooms, and living rooms, and play rooms, and bed rooms! What shall I say to that? Murder! Crime, sure enough!

If grown-up people are determined to carbonize themselves into misery, or bed, or the grave—all right; but for the love of Right and Justice don't carbonize the children.

Read this letter, as it may be your child's or grandchild's, or niece's, or nephew's turn next, if you don't heed my warning:

"Some years ago my daughter had typhoid fever and meningitis, which left her weak-minded. She is now in the asylum for feeble-minded children. The doctors say it is in the speech center where the trouble is. Before her sickness she was a very bright girl, and if she had kept well three months more would have graduated from grammar school at thirteen."

Poor unfortunate mother! How justly proud she was of her daughter—"if she had kept well three months more would have graduated from grammar school at thirteen!" But, instead, her daughter is a graduate of the asylum.

Poor unfortunate mother! She believes, with the doctors, that the trouble is "in the speech center."

How stupid! that year after year the entire public do not seem to suspect that the trouble is in the common sense centers of school boards and teachers and physicians.

Poor unfortunate mother! As for the others—well,

what a wise little chap "Puck" is when he exclaims, "What fools ye mortals be!"

Ventilate your inside and your children's—not here and there, not now and then, but everywhere and always and "evermore."

The artificial temperature of a sleeping room should never exceed 50 degrees F., and the nearer it is to the freezing point the "healthier" for man and beast. Cover up all you want. Noses won't freeze and blood won't congeal. You're afraid of "colds," are you? You mean "heats." Well, suppose the cold air from outside does chase out the "hot" air from inside—you're that much ahead and better off, and you'll never "catch" another "cold" in your life if you don't begin all over again to stuff your system with the "heats" which call for "colds" to save you from "fevers."

As for the temperature of living, working and school rooms—that is a point which cannot be fixed by rule or degrees. Personally, I prefer to sit or read or write in a room whose temperature does not exceed 60 degrees F. in cold weather. And I may tell you that I derive more heat from such an atmosphere than can possibly be had from one of 80 degrees F., although the air I breathe into my lungs contains 20 degrees less heat; yet the surplus amount of heat and energy producing oxygen that I inhale more than makes up for the difference, let alone the fact that I am giving brain and nerves and other organs the essential wherewith to continue working and repairing and eliminating instead of saturating blood and tissues with carbonic acid gas.

However, if you insist on having the temperature

up to 70 degrees F., please do not get into the habit of being content with an occasional "breath" or "whiff" of fresh or pure air, but arrange windows or transoms in such a way that there is a steady, continuous incoming supply of outdoor air to displace the heated and breathed indoor variety. Open up in such a way that the air-stream pours in very gently but uniformly all day or all night long. Keyholes and rattling windows and slits in storm window sashes won't do.

Unless the wind blows in that direction it is not sufficient to open only one window; and as what you want is not a "blowing" wind but a gentle, steady stream, arrange your windows so that the "inlet" window (side from which the wind is blowing) is opened much less than the "outlet" window. For instance, suppose your windows face East and South (or East and West) and the wind is from the East, then open the lower sash of your East window just an inch or so and the lower or upper sash of the South or West window a few inches. Then feel with your hand opposite the open one inch space. If your hand can feel the air-stream coming in when placed five or six inches from the opening and does not beyond eight or ten inches, then well and good. Otherwise, lower or raise the sash until satisfactory results are felt. If the room has but one window, then open also some door or transom.

As for the childish objection that some make, "I can't stand to have the wind blow on me." Of course, not. Neither can I. But what do you do when you don't want the sunlight to "blow" on you? You don't shut yourself up in pitch darkness, do you? You sim-

ply shade the direct blow of the sun-rays. Well, why not simply shade the direct blow of the wind-waves? That's simple.

It's funny how people who barely escape death from drowning will keep on drinking water ever after—as though it wasn't the same kind of water that pretty near killed them. And yet, because they come pretty near drowning in pure air (and "catch a cold"), they will keep shunning air ever after.

Wise little Puck—that's why he never grows old and has been an "Autologist" since prehistoric days.

2. AVOID DRINKING WHEN EATING, as a rule. Exceptions to this there are, of course; but there is no question at all that the habit of drinking when eating is upsetting to the digestive, assimilative and eliminative functions. Not alone do liquids dilute (weaken) the digestive juices, but they induce gluttony and the swallowing of unmasticated and unsalivated morsels of food, which then decompose or ferment in the stomach or bowels.

Drink between meals. That's the time your blood and tissues need water for purposes of dissolving and purifying and eliminating useless tissue-products. Drink between meals.

Animals are not coaxed or accustomed to drink with their meals, nor should children be. If they were not, grown people would never have the injurious habit. Nature has provided the mouth with a liquefying and swallowing juice—the saliva. Utilize it for eating, not for spitting, purposes. More of this elsewhere in this book.

3. AVOID EATING WHEN NOT HUNGRY. Never coax your appetite. If it really needs coaxing, then you really need scolding. Coaxing your appetite is starving your health and stuffing your ailment. It is not nourishing your tissues or increasing your strength. If you are really "weak" but hungerless it is not from the lack of material in your stomach or system, but from the presence of too much useless or waste-material, or from the lack of unadulterated air and water. Either too much of the carbonized tissue-products from foods and drinks or too little of the oxygenated elements from air and water.

Strange as that may seem, hungerless people who have work to do and who fancy that they must have some food to do it with, will find, by actual test, that they can draw more energy from their brains and muscles by living on absolutely nothing but pure air, distilled water, and fresh fruit juices until hunger reappears than by taking stimulants or tonics or so-called nourishing, predigested foods.

By so doing you shall accomplish in a day or two what might otherwise take a week or more, namely, give your stomach and tissues a "lay-off" for a day or two and give your system a chance to do some oxidizing, renovating and eliminating.

4. AVOID THE OVERUSE OF TABLE SALT. Call this my "no salt theory," if you like. But with me it is a fact or conviction, born of experience and confirmed by practice and results.

Salt ages people. Salt favors deposits in blood vessels and joints. Salt robs the hearts or marrow of the tissue-cells. Salt is an enemy to good digestion and

assimilation. Salt is the most prolific cause of stomach, bowel, kidney, nerve, vital and sexual impairments. It tends to aggravate catarrh and rheumatism. In any but the "normal" amount found in foods, table salt is slightly or decidedly injurious in proportion to the excess taken, though the system becomes accustomed to it as it does to tea, coffee, tobacco, vinegar and sweets.

The average eater consumes at least ten to twenty times more than the system requires in each twenty-four hours. This necessarily keeps the tissues and fluids oversalted—as butter is. Salt "draws" water and creates thirst; but the "water" that it draws from your blood and flesh takes some essential living proteid (albuminoid) constituents along; whereas the water which you drink, to substitute that which salt abstracts, is "dead" water.

Another reason still why salt is bad is that its habit so perverts your taste that you swallow soups and meats and vegetables only because they are "salty"; and, therefore, you hurriedly swallow the mouthful or morsel in your rush for the next, with never a care about getting at the taste of the food itself. Salt is the main cause of your "bolting" foods and "gulping" soups. Use practically no table salt, except a very little in the cooking, and see how instinctively your tongue will "search" each "bite" for its own distinctive taste, which it will re-discover and re-relish after a week's attention to proper eating, as later explained.

Salted butter is vile stuff and should never be used for eating or cooking. How very few people eat butter and bread, soups and meats, vegetables and pota-

Property Of
R.L. Wooster

toes, etc., for the food's own taste or their brains' and body's own sake! And who, consequently, can brag of having escaped ailments from the cradle till the grave doth unsalt and unsugar and unpickle them. More of this later.

WHAT TO EAT AND DRINK

Explanatory: The following dietary, if mixed with self-ventilation and self-dilution (at proper times) and self-judgment, will answer the requirements of any and all organs and functions anywhere in the body.

As regards tea and coffee, beer and wine, some may drink tea or coffee once a day without detriment (excepting children), but never twice or thrice a day without punishment; and some may drink beer or wine once a day without detriment (excepting children), but never twice or thrice without punishment.

THE AUTOLOGIST'S BREAKFAST.

This breakfast is the proper one the year around; but remember that you are not to eat when not hungry. If you are used to the "no-breakfast" plan, or wish to adopt it, there is no particular objection.

I eat twice a day and lunch on air and light all day long; and when a bit hungry at noon I lunch on rice and cream. The cream-fat furnishes "steam" and marrow for the brain, and the nitrogen and phosphates of the rice supply reconstructive material for repairing and renewing the "live" sand of the gray matter.

From personal experience in hundreds of patients as well as in my own family and self I know of nothing better in the way of a lunch, toothsome and brainsome, than a dish of rice with pure cream.

My reason for speaking of what to eat for lunch under the heading of breakfast is because:

First, it is better to eat the rice and cream at noon than in the morning; and second, I do not approve of "breakfast foods" in the morning. Men and women need something more substantial for their forenoon's digestive and assimilative functions when the body juices are fresh and alert; whereas they require something exceedingly light and readily diffusible in the middle of the day—something which does not impoverish the blood of its most essential ferment-making material; but which, instead, enriches the blood with pure, readily assimilable vegetable fat (cream) and highly nitrogenized and phosphorized cereal—such as rice.

On days when I do not feel the need of even taxing my digestive apparatus to the extent of disposing of rice and cream, I find that I can get all the brain-steam and brain-reconstructive by sipping two or more cupfuls of "cereal coffee" with cream, between the hours of 11 a. m. and 1 p. m. You have no idea what a lift that is to a fellow's brain and nerves. However, if you prefer to eat a light breakfast—in which case I assume that your occupation makes very little demand on your system for heat or power and for tissue-repair—then my advice to you is to drink some "cereal," to which you should add a dish of rice. But don't eat bread and butter or toast if you eat the rice. That

would be not only too much "starchy" food for you, but it would be mixing two kinds of "starchy" foods together—which is always bad. In that way I find that I keep in excellent health and flesh and age, though averaging a minimum of 105 hours of steady brain work every week in the year. It was impossible for me to do that when I ate three ordinary meals a day. I am of the opinion that, as a rule, it is better for most people to eat a good breakfast in the morning.

1. EGGS. Always soft boiled or fried, so that the "white" melts in the mouth. Use absolutely no salt or pepper, and do not even use salted butter in "frying" eggs. Fry them in unsalted butter. You may occasionally change to "scrambled" eggs, in which case they should be "scrambled" mellow, which is done by adding one tablespoonful of cream to an egg, and never letting the butter turn brown in the pan before putting in the eggs; and be sure to keep up a very slow heat from start to finish. This insures a soft "scrambled" egg, which is quite as digestible as a soft boiled egg, and very "delicious." If you imagine that you cannot eat eggs without salt, then at first use a little "celery salt" until nature restores to you your original taste for what is in the articles of food, instead of for what you have been artificially adding to them.

2. TOASTED BREAD. Never eat fresh or untoasted bread, and do not butter same with anything but unsalted butter if you can possibly help it.

Change off from "white" to "whole-wheat" bread three or four times a week, especially if given to costiveness.

Toasted bread does not constipate, as so many persons make themselves believe; but whole-wheat bread is a more natural and therefore a more appropriate food for those who are troubled with "constipation." By "whole-wheat" bread is not meant "Graham" bread. A good make of the latter is all right, too.

Avoid "biscuits" and "buns" and "gems" and "crackers" and all such pasty substitutes for bread.

Zwieback is an excellent form of bread.

BACON. If you like it, eat a little, sliced very thin and fried crisp, but not fried with the eggs. Always fry bacon alone. The less salty, the more digestible it is.

DRINKS. Drink nothing if you wish. If tea or coffee does not "rile" your nerves or stomach, you may drink a small cup; but never drink coffee that has boiled or "stood."

A cup of good "cereal" coffee is preferable in every way; or drink merely a few swallows of hot water. But never drink milk (or milk and water) or cocoa or chocolate and the like.

Raw eggs and milk, or "cooked" eggs and milk, is not a good "digestible" mixture for any stomach, though it may seem to "agree."

Breakfast on raw milk alone, or on raw eggs alone, if you wish; but do not mix these two animals foods in your stomach at the same meal. Both are nitrogenous or "albuminoid" foods, and the stomach cells of each person have their own "preference" for the "albumin" of either the milk or the egg. Hence, the stomach digests the "preferred" one before it attacks the other. So that, if the amount of the "first choice"

is sufficient to satisfy or satiate the "appetite" of the stomach, the "second choice" is left untouched, therefore undigested, to pass into the intestines, where it undergoes fermentative changes. This point is beautifully illustrated by studying the "habits" of the beer-yeast cell, when fed dextrose and levulose, which are two forms of the same sugar (called saccharose). The beer-yeast cell always attacks and digests the dextrose first, and never goes for the levulose until every particle of the dextrose is disposed of.

Again, place apples and oranges before a child. The child will fill up on one or the other first, fully intending to eat the "second choice" next; but it doesn't—simply because it is "full" or satiated with "first choice." Stomachs are children, always—morning, noon and night—from the cradle to the grave.

FRUITS. Never with other foods for breakfast, or within less than about one hour before breakfast; but, if one choose, one may breakfast entirely on some one variety of fresh fruit—say, oranges, or grapes, or apples, or pears, or peaches, or melons; but never mix two varieties in your stomach at the same time, and never with any other article of diet whatsoever. By "fresh fruit" I do not mean cooked, or dried, or canned, or preserved fruit—I mean just and only fruit as fruits grow on trees or bushes or stems.

Breakfast, consisting of any of the above foods, and eaten as above suggested, will never be responsible for any indigestion, or mal-nutrition, or mal-assimilation, or autointoxication. And, as it happens, it is a breakfast which can be "fed" to a child from the time

that the child has a few teeth to chew with, even though the child be but six months old.

And that breakfast contains more brain and brawn constituents to the grain and the thimble than any other, with the least or minimum waste or residue for the digestive apparatus to dispose of or be clogged with.

Eat it, and children will follow suit, and grow up to beat you in the quality of their brain and marrow. And you shall have accomplished the chief object of Autology—namely, breeding brain and marrow into the coming generation.

I have heard, and still hear, people brag of eating "any old thing," as mush, oatmeal, porridge, ham, cakes, etc., for breakfast, and say, "Look at me! Do I look sickly?" No, indeed, you don't look sickly; but I can't see into your blood vessels and kidneys, etc., although I do know that they are getting aged and sickly—although I do know that if you survived many years to recall the joke, it would be "mean" of me to remind you then of what you are now bragging. You forget that the idea of "raising" or "feeding" vegetables and fruits and animals is not alone to make them feel and look "healthy" now, but it is also to make them "marketable" or "valuable" by and by. So it should be with you and children; otherwise it had been better for you and them had you and they never been.

But never give tea or coffee to children—never.

"Cereal" with cream is good for them. Milk is not a bit better for children than it is for you.

THE AUTOLOGIST'S DINNER.

At Noon or Evening.

FRESH MEATS. By "fresh" meats I do not mean ham, or sausages, or corn beef, or canned meats, or dried meats, or deviled meats, and the like. I mean beef, or fowl, or fish, or lamb, or veal, etc., as it is marketed "fresh" after killing. Do not fry or cook meats (or fish) in lard or "grease" or "oil." And the sooner you acquire the habit of using only unsalted butter, instead of the salted, in cooking, the better for your digestion and nutrition. And the sooner you disacquire the habit of salting and peppering the meats (or fish) at table, the better for your digestion and nutrition. And the sooner you acquire the habit of using a very, very little salt in cooking or preparing any food or "dish," the better for your digestion and nutrition.

The craving, or liking, for salt is an acquired taste, which some can disacquire very easily; not so with others. So it is with tobacco and liquor. Quitting the use of tobacco is never injurious, but is always beneficial. So it is with table salt.

The less "seasoned" foods are, the less likely one is to overeat, and the more digestible and assimilable they are.

POTATOES. Potatoes should be baked or boiled so as to be cooked "mealy," and never fried.

Potatoes and meat (or fish) go together much better than bread and meat (or fish). Never eat bread and potatoes at the same meal, because bread and

potatoes are two forms of "starchy" foods, and your digestive apparatus has its preference; therefore it will digest the one first and let the other ferment or decompose and accumulate as waste or poisonous material. At best, it will be stored away in your liver and tissues as an over-stock of glycogen, which is sure to make you "bilious," or "rheumatic," or "catarrhal," or over-fat. For the same reason, do not eat rice and bread, or rice and potatoes, or corn or rye or barley or buckwheat or any other so-called "starchy food" when eating potatoes or bread.

Always cook potatoes with the peel on. The most valuable "medicinal" constituents of the potato, as well as its most delicious "taste," are found next to the skin.

Of all "starchy foods," the best to eat with meats or fish is potato, cooked "mealy." The next choice is rice.

Do not eat "cold" potato.

VEGETABLES. Always eat some "vegetable" when eating meat and potato.

Some "vegetables" are best eaten cooked, and some raw.

Never eat "canned" vegetables when the "fresh" are available.

With few exceptions, do not eat more than one kind of vegetables at the same meal, but eat plenty of that one kind. For instance, if you eat raw tomatoes, eat raw tomatoes and no other vegetable. So, also, if you eat celery, or lettuce, or cress, or cabbage, or carrots, or parsnips, or spinach, or asparagus, or peas, or string beans, etc. Preparing vegetables with cream or milk gravies, or vinegar juices, is usually objectionable.

The only exception that I know of is in using a little sweet cider vinegar on fresh or crisp lettuce leaves (but not allowing them to soak in the vinegar). Cabbage should not be vinegared, nor spinach, either. The very best way to prepare lettuce is to squeeze a little lemon juice and sprinkle a little sugar on each leaf as one eats it. In hot weather, this alone makes a delicious and ideal "refreshing" lunch for most people.

Among the "canned" vegetables the least objectionable are peas and tomatoes. Be sure and use none but the best "brands." Do not drain away the fluid or juice in which the peas are "canned," but cook the peas in it. Cooking tomatoes with bread crumbs or crackers or milk makes a very "indigestible" mixture.

Young, tender string beans and young, tender beets are very nourishing; but do not prepare with vinegar or gravies. Young carrots are excellent.

As before stated, limit yourself to one variety or kind of any of the foregoing or other vegetables at one meal, and eat them (whether raw or cooked) without adding to them, or changing them, if at all possible. A little celery salt in the water or fluid in which cabbage, or carrots, or beets, or peas, or string beans, are boiled improves their taste, of course, and does not affect their digestibility, although much salt does.

DESSERT. Nothing. Certainly not puddings or pies or pastry of any kind; nor fruits, nor nuts, nor "ices," nor cheese. What then? Let us see.

You've had enough to eat, haven't you? The "inner man" is full, isn't he? You want to "top off" with something "sweet" or that tastes "good," do you?

Well, then, if you'll wait about two or three hours you'll find that any one of those "tastes-good" things'll taste lots better. And, what's more, they won't quarrel with what's in your stomach. Suppose you are "boarding out," or living at a hotel, and you want your money's worth—is that a reason for wanting to cater to indigestion, or the doctor, or the undertaker? Take your fruits along, like a good child, and relish same in the middle of the afternoon or before going to bed, if you don't forget it. You can't do that with puddings, and pies, and "ices," and "preserves," can you? Well, then—don't. They'll never miss you, but you'll miss many an ache and a pain and a spell of sickness.

What about drinks with dinner? The best and absolutely essential "drink" is your saliva, and the worst and absolutely non-essential "drinks" with dinner are each and all of the others. By that I do not mean to say that some of the "drinks" often taken with dinner are necessarily harmful; but they certainly are not necessary or beneficial, neither in health, nor in sickness, nor in convalescence. Sure enough, beer or wine, tea or coffee, water or milk, and so forth, will make you swallow oftener, and bigger and more morsels of food, but there isn't another drink than saliva that will help you—your organs and tissues—to digest and assimilate what you eat. But any and all drinks will and do dilute all your digestive juices, and will and do impair their quality and activity.

An occasional departure from this regime won't hurt; but it certainly ought to be adopted and lived up to as the rule, permitting special occasions only to coax one to break that rule.

SOUPS.

I haven't said a word yet about soups, and that is because I don't like to talk about "indelicate" subjects at the table. You see, soups and broths and beef teas, as almost universally made, are infusions of the refuse which the animal's blood and tissues happened to retain at the time of its death—only this, that people deceive themselves (by "flavoring" or "seasoning" the water or fluid in which said refuse is dissolved) into believing that they are imbibing the substance and essence of the "nutritious" instead of the substance and essence of the "excrementitious." Pure (exclusively) vegetable soups, eaten with the vegetables—yes; other soups—no—not for an autologist. Beef teas or extracts or bouillons for bacterial cultures (feeding and raising microbes)—yes. Never for the human sick or well kind.

As for pickles, catsups and the like, they are necessarily tabooed, as they contain absolutely no nourishment, and are not digestible. They are not even stimulants. They make you eat more? Maybe—but they surely make you "sicken" sooner, swifter and surer.

THE AUTOLOGIST'S SUPPER (EVENING) OR LUNCH (NOON).

All men and women whose occupation or station in life does not impose "hard manual labor" are better off with only two meals a day—namely, a good break-

fast in the morning and a good dinner in the evening; or a good breakfast at noon and a good dinner in the evening; or a good dinner at noon and a moderate supper in the evening. All who strain their muscles from morning till evening can, as a rule, utilize and dispose of three good meals a day. Otherwise, no system can, and some of the extra food is stored away as useless waste, to be disposed of as "biliousness," or "rheumatism," or "catarrh," or "discharge," or to be burned up as "fever." I cannot take up each occupation and prescribe for each individual, whether he or she should or should not eat a lunch or a third meal. However, I can help to guide you fairly well in determining this problem for yourself.

If you have been in the habit of eating three meals a day, adopt either one of the following "lunch" or "supper" for your third meal:

Either, one variety of some fresh raw fruit, and nothing else;

Or, one variety of some fresh raw or cooked so-called "green vegetable," and nothing else;

Or, repeat your breakfast, and nothing else;

Or, a dish of rice with cream, and nothing else. But the rice must have been cooked some three hours in a double boiler. Sweeten to taste.

Or, a cup of well made and well baked "custard" (such as New England housewives know how to make), and nothing else;

Or (but not later than noon), some one variety of nuts, and nothing else.

If men and women who are engaged in business or clerical or professional work would sit down at noon

to a lunch consisting of nothing but rice and cream, or just sip two or three cups of warm (in winter) or cold (in summer) "cereal coffee;" and then spend one-half hour in a "pleasure" walk or talk or recreation—there would be no doctor's bills to pay and business would not suffer from headaches or other aches.

MISCELLANEOUS.

"Condensed" milk is worse than none. Evaporated cream is permissible, if you cannot possibly get the natural. Eat no dried or stewed fruits, except as a medicine, and then only when you are "fasting" during that half day or whole day.

Do not eat "canned" fruits or berries (even the home-made kind) with your meals. They'll do as a "relish" between meals, occasionally.

Avoid sardines and all smoked fish and meat and the like, except when out camping, hunting or fishing.

Boiled barley with cream is good; so is hominy.

Well baked sweet potatoes are all right instead of the ordinary potatoes, but not in addition to, or with bread or other "starchy" food.

If "starved" or "empty" in the middle of the afternoon eat some fresh fruit.

ONIONS.

I've had to "quarantine" onions—not for the reason you're thinking of, but because they are nature's most valuable medicinal vegetable. They contain some nourishment, but their value is chiefly in that there is in onion-juice some as yet unknown constituents which are absorbed by the blood, carried to the tissues and finally to the lungs, where they are liberated in the volatile or "smelling" form. In bronchial affections, as well also as in all forms of catarrhal troubles, the eating of raw onions once or twice a day is positively beneficial. The great trouble with people who eat onions is that they usually eat too much other foods with them, or they mix certain other articles of diet which nullify or kill the remedial virtues of the volatile substances contained in the onion.

Onion is a vegetable which may safely be eaten, raw or cooked, with any other vegetable, and practically with all manner of "dishes;" but bear in mind that pickled onions are no longer onions. They may taste good, pickled, but they do no good, pickled.

"Fried onions," with steak or fried potatoes, is an abominable dish. There is more medicinal value in raw than in cooked onions.

BABY'S DRINKS AND FOODS

1. BEFORE BIRTH. The unborn child's breakfast, dinner, supper and "lunches" are obtained through the mother, of course. They reach him "ready-made," but not "digested" nor "assimilated." The child's own tissue-cells have to re-digest and re-assimilate the mother's blood; they have to accept and do the best possible with the gaseous and liquid and solid compounds, suitable and unsuitable as well, which the mother's blood prepares or manufactures with the elements of the light and air and liquids and foods which she gets. The child, fortunately, is not forced to utilize the "unsuitable," because by a wise provision of nature there exists between the blood supply of the mother and the blood supply of the infant a "refining" plant, called "placenta," or "after-birth." I am not able to prove beyond a shadow of a doubt that no poison ever reaches the infant directly through the mother's blood or through its own umbilical cord. However, experience tends very strongly to confirm the opinion that whatever diseases the "fetus" (unborn) contracts are contracted through the poison which escapes in or with the "amniotic fluid," which is known as the "waters" in which the fetus floats. Therefore, with the bare possibility of a rare exception, it is safe to assert that, no matter what the

mother drinks or eats or does, the infant, if born alive, is born as healthy and sound and sane as any infant ever is, as far as the make-up and function of its organs and tissues are concerned. Accordingly, the one to suffer from improper living and behaving is almost always the mother herself, before and during the time of "confinement." This is further supported by the fact that nature frequently decides on producing "premature" and "still" births, rather than running the risk of producing a sick or sickly infant.

But, aside from this doubt, and for the mother's own sake, it is proper to breathe and drink and eat and behave the best she is capable of knowing how. And that is to get for herself the best of light and air and foods, and to go along about her business as if there was nothing out of the ordinary, as long as she feels capable of doing up to the last day, which becomes her infant's first day. So doing would make it almost impossible for outsiders or insiders to sicken any child, for the mother would "have an eye" to the light and air and "nurse" that the infant should have.

2. THE FIRST YEAR. During the first eight months of life there is no question at all that "mother's milk" is the only "fit" and natural food and drink for the baby. The lack of milk in a mother's breast, or the presence of bad milk in it, is never accidental, but is always due to downright ignorance. The fault, naturally, is not always the mother's; but when it isn't, it is always somebody's who ought to know, or is being paid on that supposition. Decent light and air and water and foods always manufacture plenty of good, substantial, nourishing mother's milk. But stifling

and carbonized air and sloppy drinks or foods cannot but compel a breast to turn out a poor quality or a scarcity of milk. Besides, don't you know that the infant has "arrived"? That he is entitled to the light and air as well as his papa or midwife or doctor? If you don't know that, then thank God for letting him get sick and die now, rather than when he becomes the pride and joy of your later days. If you don't know that, you're not deserving of being blessed with the child, any more than the child is deserving of having to suffer at the hands of Ignorance.

When the child is seven or eight months old, and you begin to think of "weaning" him, then feed him as follows: Fry an egg in sweet (unsalted) butter on a very slow fire, spooning the hot butter over the yellow just enough to warm it through without cooking it. Then scoop the yellow (not with the "white") into a warmed saucer, and let baby try to help himself to it with a little spoon as he has seen you do. If you feed it to him, go very slow. That's for his breakfast. In the process of cooking the butter must not become brown and part of the "white" of the egg must remain soft.

About noontime prepare a "saucer" of rice one day, or one of oatmeal another day; but only as follows: Cook it in a double boiler, on a slow fire, for at least three hours. Use distilled water. Then strain the boiled mass through a fine "hair-sieve" and little by little stir up some pure cream with it, until it becomes quite "thin." Feed this very slowly, with a small spoon. Also prepare a "saucer" of well-cooked, real "mealy" potatoes; put through a sieve and beat with

pure cream until it has the consistency of thin jelly. But be sure that it is served warm.

Serve the egg-yellow in the morning, the potato-cream about 11 a. m., and the rice-cream or oatmeal-cream about 4 or 5 p. m.

As regards milk, always use milk that is almost all cream, and mix same with distilled water in the proportion of about one-third to one-half of cream. This, remember, is not a drink, but it is a food, and, therefore, should be swallowed only a little at a time and as slowly as the rice or potato mixture.

3. AFTER THE FIRST YEAR. When "baby" begins to have teeth to chew with, either before or after he is a year old, keep up the dishes described above, and begin to test him with the whole of the egg and a bit of well-toasted bread. At first mix only a little of the "white" with the yellow, making sure that the white is very soft and mellow. I take it for granted, of course, that he has seen you chewing things thoroughly and taking unchewed bits or morsels out of your mouth at table. Hence, you may depend on his instinct to do likewise, if he gets a particle of anything that doesn't readily dissolve in his mouth. But, for goodness' sake, don't scold him or force him to swallow what seems swallowable to you, but which his tongue picks out of his mouth. Remember that your child's tongue knows its business at birth and during the first year or two of existence better than it is permitted to know later. Never force any rejected bit or spoonful of food on your child or anybody's.

As soon as a child has some "chewing" or molar teeth, let him eat as you do if your diet is patterned

after what is recommended in this book. But don't ever give him any tea or coffee. Naturally, he wants something to drink when he sees you drinking tea or coffee. Well, give him a small cup of "cereal" with cream and let him spoon it out or spill it into or onto himself the best he can. Twice or oftener a day will not hurt him.

Don't feed him "breakfast" foods. After he is two and a half or three years old, give him a dish of rice with cream and a little sugar for lunch or when he teases for "something" to eat. Never give him fresh or untoasted bread. Never use any but sweet unsalted butter. You may sometimes spread a little taste of home-made jam or some honey on the buttered (unsalted) toast. In the way of meat, he may have some when you do, as soon as he can chew —say, when he is about 12 or 18 months old. But always pick out the tenderest piece of the steak or chop or chicken and cut it up very fine. Let him feed himself with a tiny spoon, always telling him to chew and chew it well and then to spit it out. The same advice applies to vegetables. The most appropriate vegetables are tender carrots, small green peas, green string-beans, parsnips and onions. These should be well cooked. Tomatoes may be given cooked or raw. Don't ever feed baby two kinds of vegetables at one meal, and do not prepare with vinegar or gravies.

Pure, strained orange juice with or without distilled water is not only an excellent drink for babies, but it is the very best corrective for constipation, even when baby is only a few weeks old, and it beats soothing syrups and pain-killers and peppermint drops all to smithereens.

I wish to make a few pointed remarks about Baby's light and air.

Listen!

Do leaves grow on trees just for fun or looks?

Or, do not leaves grow on trees to serve the nutritive and vitalizing and electric purpose of the roots, hidden in the darkness of the soggy earth? Are not leaves the ears and eyes and tongues and stomachs and electric "cells" of the roots?

Does hair grow on heads just for fun or looks?

Or, does not hair grow on heads to serve the nutritive and vitalizing and electric purpose of the gray matter, hidden in the darkness of the soggy cranium? Is not the head-hair one of the sense-organs of the brain, that absorbs and transmits the vitalizing elements of the light and of the atmosphere?

Listen again!

Why does hair grow in the arm-pits? To prevent chafing or soreness. Why does it grow on the head? Not to prevent chafing, surely. Then, why? My answer is: For the same reason that leaves grow on the top of trees, on branches and twigs.

Therefore, do you not understand how foolish it is to bonnet or cap infants' or children's heads? Just exactly as foolish as it would be to bonnet or cap flowers' or trees' leaves.

Light and air are not so much a leaf-food or tonic, as the leaf is an organ which absorbs and transmits food or tonic from light and air to the roots. So, light and air are not so much a hair-food or tonic, as the hair is an organ which absorbs and transmits food or tonic from the light and air to the brain.

Hence, by bonnetting or hatting babies and children, you rob them of a most essential brain-food and tonic.

Notwithstanding that this subject of "How to Raise Brains" demands devoting a dozen volumes to it, still I am confident that the foregoing instructions and the hints dispersed throughout this book are sufficient to enable parents who have endowed themselves with some judgment to "raise" brainy and healthy and sturdy children.

NATURAL REMEDIES

Natural remedies consist of:
Light,
Air,
Water,
Fruit juices,
Vegetable juices,
Work,
Exercise,
Pleasures,
Cleanliness,
Sleep, and, I presume,
Money. Still, if you take into you the right quality or "brand" of all the others, you'll have no trouble making money—in time and sickness saved.

LIGHT.

There's the natural and the artificial "make" of light. The artificial may come from a candle, or lamp, or gas, or electricity. The least objectionable of the artificial lights is the electric, because it does not contaminate the air. The other varieties do; therefore it is essential that you bear in mind this fact—that

when you light a lamp, or a gas jet, you are virtually and actually introducing an oxygen-consumer and a carbonic gas-producer, in the way of a light-flame, which, according to its size, consumes as much oxygen and exhales as much carbonic acid gas as if eight to sixteen people were in the room with you.

Natural (or day) light is as essential to "hale and hearty" existence as air, water and foods. Hence, we add the letter L to Autopathy's alphabet, being—

L(ight)—A(ir)—W(ater)—F(ood).

Incidentally, these letters pronounce "laugh," which I forgot to mention in my list of natural remedies.

The more you live and work in natural light, and the larger the area of your body exposed to it, the healthier you remain, or the sooner you get well. Keep your head and hands and feet and body bare whenever and wherever you can. There is some energizing (kinetic) force or element in natural light which the system utilizes in some way, as plants do. Babies and children should be raised "bareheaded," and it would be a blessing to many a grown-up's scalp and brain to live likewise. From observation, I am led to the opinion that not alone is there growth and health for the hair in daylight, but that there is also nutrition and rejuvenation for the brain.

Another "light" point: Even during the night's darkness a south or west room contains a better quality of air than does a north room, because the air of a north room lacks certain vitalizing light-rays which are absorbed during the day by a sunlight-flooded room. Of course, the southmost room that is shut up in darkness all day is no more "fit" to sleep in than

to raise flowers in. No child or person should sleep regularly in a room that is unfit to raise at least ferns in.

Baby bonnets are "chic" on dolls, but "sick" on babies. Give their heads daylight, that their brains may see clearly as they grow up.

AIR.

Two kinds—the natural and the artificial. Night air is as good as day air, but it should not be made to replace the necessity of day air. If you compel yourself to live all day in artificial or contaminated indoor air, then the pure all-outdoor night air is your only salvation.

Always seek natural air, asleep and awake, in winter and summer, sick and well—especially when asleep, especially in bad or cold weather, especially when sick. In regard to your choice of air, it is always the safest plan to get that kind which the majority shun or proscribe, for it is always that kind which God or nature prescribed for man and beast and plant.

You may dress and undress, or live and work, or think and read, in a moderately "warmed" room or place in cold weather; but you (and children) should never sleep in a "heated" room. Cover up the body to the neck as much as you please, but let the lungs inspire the cold air. Faces and lungs do not freeze in bed. Blood and tissues need it for their night work, and your next day's use. Besides, artificially heated air

is commonly second-hand or breathed air. Your own breathed or exhaled air is as bad as any other. By "breathed air" I also mean that which comes from a burning lamp, or gas jet, or stove, or furnace. Of course, people must "cook" and "heat" and "light up;" but people can easily borrow from outdoors a plentiful supply of air to constantly displace and replace the carbonic acid gas-contaminated air which breathing and cooking and heating and lighting produce. That can easily be done during the day and night without expense or inconvenience. It requires just a little autologic sense.

As before said, nothing short of twenty-four hours of natural air will do for every day's supply, as far as your lungs and tissues are concerned. And large concerns, such as stores, and factories, and churches, and schools, and banks, and buildings, would find that employers and employes, flocks and shepherds, pupils and teachers, clerks and professionals, as well as customers and clients, would own and exchange more good nature and courtesy and brotherly love, if people were trained to ventilate their organs or functions as they are their opinions or notions. This is saying nothing about the earnings and savings in dollars and cents which would thereby accrue to individuals and firms and communities.

A thoroughly ventilated room or public building is soon saturated with an excess of carbonic acid gas from the exhalations of lungs and lights and heaters. To avoid such conditions or places for twenty-three hours and then to put up with them for an hour—is about as bad as to escape drowning for twenty-three hours and then to practically drown during the next.

If you oxygenate (ventilate) your lungs for a couple of hours and carbonize (contaminate) them for twenty-two hours—what's the good and sense? You'd be better off to die at once of asphyxiation—than by inches, or fits and starts, as most people do. Use, and use, and use natural air. It's about the only thing under the sun that you don't have to buy or be taxed for—yet.

An ordinary lamp, or a gas jet poisons the air of a room as much as does the breath of a dozen or more people. Still, people will live and sleep shut up in just such an atmosphere—and then wonder that some babies and children don't thrive like some others, or that some people are bilious, or rheumatic, or phthisic, or catarrhal, or headachy, or debilitated, or sick thus and so—when others are not.

Be sure, then—a plentiful supply of nature's air, and let that be cool or cold in season and place and time.

Opening just one window from the top is seldom of any benefit, because the shade shuts or seals the opening, thus preventing the air from coming in.

Opening a window from the bottom is better, but some outlet must be provided somewhere else for the slow but steady escape of the used-up or contaminated air. Under ordinary conditions, air cannot enter and leave a room through the same opening at the same time, any more than water can.

Do not merely "flush" or "douche" your rooms with a volume or two of fresh air and then shut yourself up clam-tight. In a word, keep up an "even," steady circulation of outdoor air through your rooms or buildings. Don't let it "blow"—just let it "flow"—

in and through. If you should "catch a cold," by so doing, it will be the healthiest cold you ever had.

WATER.

Originally, water was always pure enough to drink. Water which dropped from the clouds was not "loaded"—and "spring" or "brook" or "river" or "lake" water was not "alive" with organic matter, or "dead" with insoluble earthy salts—as is most "well" and "piped" water. Therefore, in sickness at least, it becomes necessary to use pure or distilled water. Merely "boiling" or "filtering" water is not sufficient to make it pure in the sense I mean; for, though the one or the other process may "kill" or remove the organic matter, it does not "extract" the earth salts which it contains.

Sick or ailing people may ward off or palliate an occasional twinge of pain, or indisposition, or acid stomach, etc., by drinking socalled "mineral" or "alkaline" or "aperient" or "laxative" waters—but this habit is a pernicious one in that it plays blind man's buff with some vital organ or function, as time and future events will show to your eternal sorrow.

In perfect health, drink as good plain, ordinary water as you can get; and, in sickness, drink distilled water.

I recommend distilled water to all my patients in health and sickness, and use it altogether at home. Babies and small children should not drink ordinary

water, not for fear of sickness from it, but because ordinary water is often saturated with "earthy material," which is deposited in the tissues of the body; whereas, distilled water is so absolutely free of calcareous matter that it helps materially to dissolve and rinse out the deposits that already exist or that tend to form in the organs and tissues—particularly in the blood vessels, nerves, joints and skin.

But, water is not to be drank at any time that you have accustomed your artificial "thirst" to call for it. Water is by nature meant to be a blood and tissue solvent, and for rinsing purposes—and not to assist actual digestion in the stomach and bowels. Therefore, do not drink water (or liquids) closer than one hour or so before meals, and not closer than one and one-half or two hours after meals—if you really want the good, without the bad, effects of drinking water. If you indulge between those hours, you will not feel "thirsty" at meal time. For instance, let us assume that you eat at 7 a. m., and at 12 noon, and at 6 p. m. In that case, you may drink all the water you want between 9 and 11 o'clock in the forenoon, and between 2 and 5 o'clock in the afternoon. If you eat so much salt that you feel desperately "thirsty" at meals or right after eating, then you ought to be willing to pay the penalty of staying thirsty for an hour or so.

As regards drinking water before going to bed, there is no objection at all so long as that does not compel you to get up during the night.

A glass of water, warm or cold, is always beneficial on arising from bed; but the best part of an hour should elapse between the drink and breakfast.

How much water should a "body" drink? That question is really a joke. If you were to ask a horseman, or even a "chore" boy the question "How much water should my horse drink?"—and, assuming he "took you serious," he would, as he leaned against a hitching post and settled a pitiful look on you, say "that depends"—and forthwith put a volley of questions about that horse of yours—its breed, sex, color, size, age, work, feeding, etc.—or simply say "as much as he wants—but not always when he wants." Well, we're animals, too. Only that horses don't get water in the form of tea or coffee, beer or wine, cocoa or chocolate, etc., etc. Hence, they always know exactly how much they need, but they don't always know when—simply because they don't always have their own way about eating and what to eat. We do. Therefore, we neither know how much nor when to drink of water. Consequently, your safest course is to study animals' ways and to imitate them until your habits of eating properly prepared and mixed foods restores to your cells and tissues that nature-gift, called instinct, which wild tribes still possess in common with wild animals.

The trouble is not so much that we lack, or have lost our "horse sense" as that we are not owned and bossed by horsemen or animal keepers. If we were the whole science and practice of Prevention and Cure would revert to trainers and jockeys and bronco-busters. However, as matters stand in civilized communities, the future Health and Treatment of the nation shall pass, in a hundred years or so, into the hands of architects and chefs.

But—in the meantime—how much water should a

body drink? If you do not drink a drop of any other beverage, "animal instinct" will soon tell you how much water your system needs "to drink." Or, if between meals, you drink, say three tumblerfuls of pure water during the period of some three or four weeks—and drink absolutely nothing with your meals, with the exceptions mentioned elsewhere—your system will then tell you if that amount (six tumblerfuls a day) is sufficient or insufficient for you.

The problem of water-drinking is not one of quantity—but it is one of common sense plus quality. By common sense I mean that you must do away with the habit of drinking water, particularly cold or ice water, at or near your meals; and especially avoid eating foods or dishes that are prepared with so much salt that they create a false thirst, which sometimes lasts for an hour or two after eating. If you will overcome those two pernicious habits your blood and tissues will tell you, through your mouth, just when and just how much water you need to drink between meals. This, of course, supposes that you are enjoying good health and, therefore, require no extra amount of water to dissolve and rinse out a lot of useless and waste material which has been settling in your organs and tissues for years back. Naturally enough, a system, which is ailing and is undergoing treatment, needs an excess of water just as a soiled piece of linen does in washing and rinsing.

With few exceptions, it is not advisable to drink anything, or more than a swallow or two just before going to bed. But it is a good practice to drink a full tumbler of warm or cool water on arising—provided that no food is taken until at least three-quar-

ters to one hour afterward. It takes, on an average, about that long for water to pass out of the stomach into the small intestine.

There is, of course, no objection to your drinking a tumblerful of water about one hour or more before retiring. I have known of "cases" where a tumblerful of cold water taken just before bed time was the cause of insomnia, and it must appeal to you that, frequently, the cause of "having to get up during the night" is drinking two or three glasses of water (or something else) before going to bed, or between supper and bed time. Some may claim that this extra flushing of the kidneys during the night is good. They forget that "flushing the kidneys" means "working" the kidneys overtime—when they also, as the brain, should have at least a partial rest. "Flush" your kidneys by drinking between meals, in day time, as you flush your brains by thinking between meals, in day time.

By the time that you have recovered your well-being and health your own instinct will tell you how much water you should drink thereafter. Some days it may be two and some days it may be ten glasses. Some days you won't feel hungry, but will feel empty. That always calls for "watering" the system and never for "feeding" it. On such days—drink and drink and drink until you drink yourself hungry; but drink only pure or distilled water in which you occasionally put a tablespoonful or so of pure fruit juice—such as juice of the orange, apple, lemon, lime, or grape. By evening or next day your head or stomach or liver will be "in clover."

FRUIT JUICES.

Nature made fruits "full of taste" so as to seduce our palates. Otherwise, man would not eat them, because most of them contain very little nourishment. The value of fruits resides chiefly in their juices—some of which possess digestive properties, as that of the pineapple; while all of them act as depurating agents or remedies.

Mostly all "dried," or "stewed," or "cooked," or "canned," or "preserved" fruits are not fruits. Their substances and juices have, for the most part, been artificially changed into "sweets" or "confection." The natural "detoxyl" or curative fruit-acids and fruit-salts have been removed or replaced or modified by the drying or cooking or preserving process. Most of them have become "unfit" as natural remedies—and are really used only as adjuncts to sharpen an appetite that is already artificial or gluttonous.

There are, however, a few fruit-juices which are artificially extracted and preserved in nearly their natural state—so that they retain much of their remedial or beneficial properties. Such are the juices of the lime and grape. But, even here, it is not often the case that one cannot find many good fresh substitutes for these two fruit-juices. I refer to the juice of apples, oranges and lemons.

All people, young or old, fat or thin, bilious or gouty, anemic or plethoric (full blooded), can take the juices of apples and oranges with benefit. But "thin" or "anemic" individuals should, as a rule, avoid lemon juice; whereas gouty and full-blooded persons should favor it.

The most generally useful and "wholesome" fruit-juice is that of the orange—but when taken as a remedy it should be strained (clear) through a coarse cloth. Diluted half or more with distilled water it is the most valuable and reliable remedy for tiny babies and infants, whenever and wherever they are ailing or constipated. But they should not be "nursed" or "fed" anything whatever nearer than one hour from, before or after, taking the orange juice-water.

When it comes to "weaning" babies at night from the breast or the bottle, there is absolutely nothing to compare with the following little scheme. Fill up your nursing bottle with the same quantity of orange-juice water that you are in the habit of using of the milk or baby-food mixture. Be sure that you use distilled or pure water, and that you strain the orange juice—also that the orange is of the "sweet" kind. As a rule mix one teaspoonful of orange juice to one tablespoonful of water and sweeten just a little, if the child seems to want it. This you can easily determine by offering the child that mixture during the day. It is not wise to try and pawn this off on the child for the first "try" at night. Let him taste of it and get a liking for it during the day. You will then have no trouble at all to "wean" the child from nursing or drinking milk during the night.

Thin people should "favor" grape and apple juices.

Fat people should favor lemon and lime juices.

Orange juice is fine for both.

Fruit-syrups are not fruit-juices.

Fruits should not be eaten with meals or other foods. The habit of "coaxing an appetite," or "topping off"

a meal with any kind of fruit or nut is absurd and unhygienic.

In orange season, a very excellent habit is to drink a full tumbler of the strained juice on arising. I have never known a case of constipation to be obstinate enough to withstand that when persevered in every morning, about one hour before breakfast—especially if one takes a walk in the interval.

In "good-eating" apple season, squeeze out the apple juice yourself and take that instead of the orange juice.

Why not eat the fruit instead? Well, in the first place you'd have to fill up pretty tight to get that much juice by eating the oranges or apples or grapes, at one lick. In the second place, you would ingest a mass of "woody" fibres, which your alimentary canal would have to dispose of. When your bowels and other tissues and functions are again at par—then eat the fruit itself.

In season, and out of season, an excellent "lunch" consists of a tumblerful of the juice of oranges, or apples, or grapes—sipped as one would champagne.

As for pineapples, they contain a wonderful digestive juice. Chew the fruit itself and suck the juice, but do not swallow the fibre. Irrational as it may seem, eat them only between meals—because every "lift" that you give your stomach juice in the way of "extra" digestive ferments, the more it learns to expect and to depend on that "lift"—as your bowels do from taking laxatives or cathartics or injections. Eat pineapples between meals, or make a whole lunch on them.

Bananas are more nourishing than "fruity." Hence they should be used rather as "bread" or "starchy" food than as fruit. In fact, the imperfectly ripened banana is composed chiefly of starch.

Melons are good to lunch on, or to eat between meals, like any and every other fruit.

It is the sickening habit of mixing all manner of "incompatibles," together in one's stomach, which creates prejudices in people's minds against the very articles of food which are often most beneficial and curative. To illustrate, let me cite a "case"—of which I can cite hundreds like.

A young woman had had four severe attacks of appendicitis in six months' time, and finally had consented to be operated on. But, the last moment, some of her relatives induced her to consult me. I learned that every time she ate cabbage or apples, there was sure to follow a severe attack of indigestion, or diarrhoea, or appendicitis—and, of course, she "had it in" for cabbage and apples—although she "loved them so." I explained that her experience proved to me that cabbage and apples were her best friends; and that, were she to use but not abuse them, they would never turn against her. I predicted that she would be able to eat apples and cabbage to her heart's content in six weeks' time—and would require no operation, and never again would be reminded that she had an appendix.

Well, this "patient" was able, in a month's time, and has been able since (and that's four years ago) to eat what and as she pleases. But she has learned not to "mix dogs and cats" in her stomach. Cabbage and vinegar are antagonistic. Fruit acid and vinegar acid

are unfriendly. But well boiled cabbage and fresh ribs of beef with plain boiled potatoes and tender carrots—without vinegar, or pickles, or sour beats, or pork and the like—will not injure the weakest and most fastidious of dyspeptic stomachs. But, do not "top" that meal off with pie or cake or puddings or raisins or cheese, or nuts, or fruits—or tea or coffee, or water, or beer—and never eat bread and butter with it. When you want a "boiled dinner" eat a boiled dinner—not a boiled-vinegared-sugared-pas-tried-corn-beefed pork of a dinner.

Here is a sure test, that you can always depend on, as to whether you are eating properly or not for your stomach and the rest of you. As you know, that which you eat and drink gets mixed up and churned in your stomach. Here is the test:

Take a big bowl, big enough to contain your dinner. Pour in the soup, salted and peppered and catsupped and crackered or breaded—as you may be in the habit of doing. Then chop up the meat and potatoes in it, with the salt and pepper and catsup, or sauces and gravies and bread and butter and pickles—and then add the vegetables and gravies and water or milk or tea or coffee or wine or beer, etc., and then the pie and cheese, and ices, etc., etc. Then—but don't let it disgust you yet—stir up the mess—and don't let your mind suspect that it isn't for the occupant of your chair, though "fit" for the occupant of a back-yard pen—and salt and pepper it some more. Now, eat it. Scrumptious, ain't it? Well—don't you know that you serve just such a sickening mess to your stomach and blood and brain and other tissues nearly every day?

Therefore, when you sit down at your or any table "size up" the situation—and mentally mix what you are about to physically churn.

"VEGETABLE" JUICES.

Vegetable juices are of no less importance and possess no less "health" value than fruit juices. Both serve the same purpose in preventing and curing sickness. The fruit juices—chiefly through the fruit acids which they contain; and the vegetable juices—chiefly through the vegetable or earthy salts (not table-salt) which they contain.

It has become quite customary to utilize the juices of certain fruits for purposes of "cure." For instance, the well-known "grape-juice" cure. Which, however, is not much of a cure in most "cases" and as usually followed or recommended. Because the process itself, as it takes place between the sickly constituents of the "patient's" blood or tissues and the "healthy" constituents of the grape juice, is not sufficiently well or at all understood by the advocates and followers of the cure. Hence, the failures.

When Chemists wish to determine the presence of certain objectionable or "poisonous" compounds in a given substance or solution—let us say in the contents of the stomach of an individual who is supposed to have been poisoned—they invariably begin by using some certain reagent; and no matter how many reagents they may thereafter

employ in "treating" the suspicious material, they never use the next reagent until the "precipitate" produced by the first is removed by filtering or washing or otherwise. In other words, they work on the old common sense principle of one thing at a time, or one step before or after the other.

Well—you may properly look upon the whole outfit of a sick body as being a great big stomach from head to foot, and filled with a mess of vomit containing some suspicious substances which you, or your attendants, want to get rid of. Accordingly, you decide on grape juice as the dead sure reagent or cure. Very well. You are given a tumblerful three times a day, let us assume. Your stomach passes it over to your intestines which part with it to your blood—by which it is conveyed to the billions of tiny cell-tubes or honeycombs of your tissues; where the health-producing reagents of the grape juice settle down to business—renovating and house-cleaning. In the meantime, you sit down and fill up on slops or other "dishes." So, when night comes, and sleep along with it, what happens? This. Just about the time when the grape juice cell-renovators are busiest who comes along but "sloppy" or "dishy" chaps looking for trouble, or to serve injunctions, and you wake up—to repeat the same foolishness again.

When you start to do a thing, do it—and do it brown. If you want a grape cure—well then get board and lodging for your stomach, liver, blood, brain, muscles and marrow out of grape juice. In that way you'll get value received from the treatment.

But as most "patients" prefer or are compelled to earn their "cure" at the same time that they are earning their living—the above method is out of the question. And, fortunately, it can be modified to suit their convenience or means. In this way. Don't eat nor drink anything that is incompatible with the fruit juice or juices; or that is likely to be transformed in the system into by-products that are incompatible with the fruit acids or constituents. That's a puzzle, isn't it? Well, Standard Oil People have solved many and many a more intricate puzzle than that. And so have Chicago Packers.

Here is how I have solved this problem.

There's no incompatibility between the pure, fresh juices of ordinary fruits and the pure, fresh juices of ordinary "vegetables;" and there's no incompatibility between the constituents of those juices and the nutritive constituents of certain foods—among which are eggs, wheat flour, rice and cream fat. Nevertheless the fruit and vegetable juices must not be poured together or mixed together in the stomach; nor must they be swallowed with the foods proper; or so near the time of eating that there is likelihood of their meeting and combining in your stomach or small intestine. The reason for this is that the "organic" constituents of eggs or starch or fat are split up in the stomach and bowels in a way which transforms them into compounds that possess decided affinities for the depurating or curing compounds of fruit and vegetable juices. Therefore, foods proper when mixed in the stomach or bowels with fruit or vegetable juices utilize

the best and bulk of the latter's curative constituents, which are intended to nullify or modify the objectionable or poisonous by-products that have formed and accumulated in your tissues. Hence the proper and only rational course to follow regarding treatment with the juices of fruits and of vegetables is to take them on an empty stomach with a liberal amount of pure distilled water; then to take a walk in the "open," not alone because of the benefit derived from taking in oxygen but also because of the increased circulation of all body fluids and of the stirring up of old deposits that have settled in all the muscles and cavities and tissues of your body. By so doing the fruit or the vegetable juices are more surely and universally mixed with the waste by-products which are the source of your ailment. Let them fight it out—but be sure that you supply your "favorite" with ammunition in the way of a little more juice and an abundance of distilled water every hour or so. Simply because there's no sense in soaping and resoaping your soiled linen when the water in which you are boiling or washing them is gray or black with dirt. They'll never turn out nice, white and clean. Clean, thorough housewives "change" and "rechange" their wash-water. So must you pour in clean water as your bladder pours out the dirt-laden water. Otherwise the little busy bodies of your cells and tissues cannot "wash clean."

And when your bladder tells you that the rinsing process is "well on," then quit the juice and the water for a couple of hours, and get ready for another spell in the afternoon. But eat as elsewhere advised in this book.

Keep this up for one week, or two weeks, or one month, or more, as your "case" may demand.

Although I have been speaking of "vegetable" juices I have not explained to you the manner of preparing or extracting them.

The most convenient way is to "hash up" the raw vegetables and then to press out the juice as you do with fruits. Or you may "grate" them and then squeeze out their juice. The "succulent" vegetables are best for this purpose. The most desirable vegetables to use are onions, celery, carrots, parsnips, tomatoes, cresses, lettuce, cucumbers and the like. It's advisable to mix them all up together. As to proportions of each and all, favor the onions and carrots most, especially if yours is a liver or bilious or catarrhal or bronchial or lung trouble. The amount of the pure juice that should be taken varies from two to three tablespoonfuls three times a day. Each dose should be taken with one-half to one tumblerful of distilled water; and should be followed within one-half hour with another tumblerful of distilled water.

WORK (INCLUDES THINKING).

Work, as a remedy (preventive, curative, or palliative) is as essential as light, air, water and foods combined.

It is almost impossible to carry work too far. I mean to the point of producing permanent injury or disease—provided the work is done under natural con-

ditions of light, air, water, foods, and muscular capacity, and provided that pleasures do not encroach too much on the individual's sleep, or conscience. A man who, for political or other reasons, is "on the go" for weeks or months, does not need rest or the springs or the woods because he has overworked; but because he has overdissipated, or worked and talked and lived and slept in unnatural conditions of air, water and foods. A girl or woman who works all day, or not at all, and devotes overtime to dances and functions, etc., does not break down from physical labor, but from the same causes just mentioned.

Work, work, work! or think! think! think! and when your day's work or thinking is done, play, play, play—or let others furnish you fun, fun, fun—but always and everywhere remember your L, A, W, F—light, air, water, foods.

EXERCISE.

Most people (not children) make blundering mistakes about exercise.

During exercise, the mind as well as the body must be divorced from work, and must be wedded to pleasure.

Work is not exercise. "Shopping" is not exercise—it's work. Housework is not exercise—it's work. "Clerking" is not exercise—it's work. Chasing around on business is not exercise—it's work. "Running" stairs, or machines, is not exercise—it's work. Train-

ing is not exercise—it's work. All forms of indoor "culture" exercises are not exercise—that's work. Professional sport is not exercise—it's work. And so on.

What then is exercise?

Exercise is Pleasure. Children "exercise" because they enjoy playing. Young people exercise when they play. Grown people exercise when they walk for pleasure. But walking for reasons of business or fame is not exercise.

When muscular action is indulged in for its own sake, that is for the pleasure it brings or invites, then it is exercise. Exercise, to be beneficial or natural, must never have duty or money as its mainspring. Exercise must be pleasure.

Amateur sports are pleasures; therefore exercise. But all physical culture exercises which are undertaken for the purpose of curing some ailment or condition of the body and which do not create in you the feeling and longing for them that you feel and long for hunting, or fishing, or baseball, or football, or courting —is work and not exercise. And you're bound to quit them before and without having derived the desired or permanent cure or benefit—unless the exercises are maintained through life, or adopted as a livelihood. In which case the alleged "exercises" become your work, and then rest, or reading or recreation becomes your exercise.

Generally speaking, the best and cheapest youthful and useful and healthful exercise for middle-aged and older people—as well as for young people who are confined indoors by occupation or education—is walking, plain everyday walking with one's own legs.

Men and women who keep up, or acquire, the habit of walking for walk's sake, winter and summer, rain or shine—are or remain younger and sounder and saner of mind and body at and after the age of sixty than others are or remain at or after forty.

Don't run—that's work. Walk.

Don't "practice"—that's work. Walk.

Don't worry your diaphragm—that's work. Walk.

Use your feet as dumb-bells and legs as indian clubs. Walk.

But walk outdoors—if not "confined" for good or other reasons.

Walking pumps air into your lungs, without work or effort; drives blood to and from your tissues, without strain; and keeps people out of mischief. Besides, did you ever notice how much better and clearer you can think out many a subject or project or trouble while walking for exercise or pleasure?

I am in receipt of a letter from a man who is just past 77 years of age; who looks and feels younger than he did at 50—simply because he never misses his morning walk of a few or many miles. Last winter I received the visit of a man who is over 60, and whose health, between the ages of 25 and 45 was pitiful in the extreme. Fully twenty years ago I had occasion to witness and appreciate that appearances were against this man's living out another year. About that time, business reverses compelled this "patient" to change his occupation. The change of work brought on the need of walking, which soon became a pleasure. The results were simply marvelous—so that now, at the age of 65, this man's constitution and appearance

are those of a healthy man of 40, with the same ambition, ideas and capacity for work.

Again, I may cite the case of a lady passed 68—who had been "house-ridden" for 12 years, with all the ailments that a woman with deranged stomach, bowels, liver and pelvic organs could possibly have; and weighing 224 pounds, of fat mostly. This lady began autopathic treatment in October, 1903. At first, she walked "half a block" morning and afternoon—each day increasing the distance by a few yards. Three months later, her weight was down to 179 and she actually enjoyed walking 5 miles to my office. To-day (and for over a year) her weight is 140 pounds, and she is a comparatively young, active woman—able to accomplish more and better work than, and to outdistance, her daughters; as well as to get more enjoyment out of life. This is only one instance, which is like scores of others, where common sense—such as is distributed through this book—has accomplished with little expense, effort, and inconvenience what seemed to demand "being born over again."

PLEASURES.

Everybody knows which are good and which are bad pleasures.

I can't dictate them to you. But I will tell you this—that if you make your pleasures useful, your bad or questionable pleasures will soon give way to, or be replaced by, good or healthful pleasures.

Pleasures are such arbitrary things, in their goodness or badness; and they leave such essentially different after-effects on different individual's mind or hearts—that there is no use in preaching or teaching.

CLEANLINESS.

Some call that "bathing"—I call it washing. People usually "wash" their faces—whatever they may or may not do with their bodies. This much I know, however, that they don't wash their faces for "health's sake"—but for cleanliness sake. If one could root out of people's brains that bathing is healthy, and replace it with the conviction that the body needs washing just the same and in exactly the same way as hands and face—there would be no trouble at all to make cleanliness popular, bath or no bath.

If you bathe, or get bathed, for health's sake, you're likely to neglect it often, or by spells.

Bathe, or rather wash, for sweet cleanliness and self-respect. A gallon or so of water will do fully as well as a tubfull.

You don't wash your hands and face, the visible parts of you, because it's healthy—do you? Why, then, "bathe" the unseen parts for a different reason? If you are eating, or drinking, or behaving so bad that you need Turkish or steam baths, or anything else than the old-fashioned soap and water—why not resort to blood-letting or starved leeches? You'd get a heap more good out of one such treatment than you can ever derive from a legion of "sweat baths."

If you really want a good "sweating out," one that won't merely sweat the water out of skin or fat, but that will stir up and burn and remove impurities from your very flesh and marrow—take a brisk five-mile walk. Then lay down and sleep it off, if you want to. Artificial or "passive" sweating is a delusion.

Wash often, in cool or warm water, in tubs or with sponges, as and with what you like—but wash your bodies as you do your hands and face, and for no other reason.

Dirty hands and faces and outer clothes won't hurt you near as much as dirty feet and bodies and underclothes.

Wash yourself—don't "bathe" yourself, except in summer for fun, or in swimming. Do it for yourself—and let others do it for themselves. For, when you do it yourself for yourself, you get the "wash" plus the "exercise." In other words, you derive the benefit of two natural remedies.

The "forcible" editorial writer of the Hearst's "Evening" papers writes: "You need plenty of bathing—because all the work that your skin does in ridding the body of impurities is so much work saved for your internal organs."

This expresses the common belief. Hence I quote it. It's bogus knowledge and logic, however.

In the first place, if this writer knew something about the chemistry of sweat, and about the chemistry of "impurities"—he would know that in four gallons of sweat there isn't two ounces of solid matter—and that these two ounces are nearly three-fourths table-salt with a little fatty matter. Think of having to sweat

four gallons to get rid of about one-fourth of an ounce of urea—when the mere eating of a few bites less would accomplish the same result, without imposing any work on skin or internal organs. Don't imagine for an instant, that sweating a gallon doesn't perturb internal organs—which must hustle to head off the vacuum produced.

In the second place—there is no logical connection between "you need plenty of bathing"—and the "because, etc." Bathing, or washing, cleans the skin, but I never knew that it scoured the internal organs, although it does "hold them up" on the water supply.

In the third place, is the skin nature made to urinate with or through? And is the robbing of quarts of water, from the tissues and kidneys as well, for the sake of sweating out a few grains of so-called "impurities," not a hundred, aye a thousand, times more injurious than letting those quarts of water find their natural vent? Don't you know, sir, that forcing out quarts of "impure" liquid from within one's hide lets out the pure water and leaves behind the impurities; as filtering through sheep-skin does? It stirs up a mess all right, but it leaves it in and behind for the internal organs to straighten up.

The same blunders are made in regard to artificial exercise and deep breathing—not that some of the results of such teaching are not beneficial, but the teaching itself is based mostly on spurious and superficial knowledge of physiologic chemistry.

Here is another quotation from the same editorial—which is sad to contemplate: "The iron in the blood—lots of it in the red corpuscles—takes up the electric

force, etc." Well, let us see about this—"lots of it (iron) in the red corpuscles." In an average sized man the blood all told contains between 30 and 40 grains of iron—a mere pinch, so to say.

It's too bad that the "opposite" column of all like "scribbles" is not dedicated to the story of the shoemaker and some famous painter of ancient Greece. History tells us that the great painter was in the habit of exhibiting his paintings in public, much as "sign boards" are these days. He would hide behind the canvas, and listen to the remarks and criticism of passers-by. One day, hidden behind a portrait of a beautiful woman, there came to pass a shoemaker who, after commenting on the lady's shoe, allowed his gaze to maze his brain, and began to criticize the lady's ankles and— but, that the painter couldn't stand. So, coming from under cover he chastised the shoemaker for his impudence by shouting to him: "Hold on, man, stick to thy 'last'!"

SLEEP.

Sleep is nature's remedy par excellence; but its benefits are too often offset by unnatural habits and environments. For instance:

Sleeping in a "heated" room.

Sleeping many in a room.

Sleeping in one's underwear.

Sleeping in a room through which there isn't a constant flow of outside air.

Sleeping in a room that isn't flooded with sun or day light.

Such conditions are far more objectionable or "unhealthy" than shortness of hours.

A brain that becomes intensely interested in its work will have spells, lasting weeks or months, where a few hours' sleep proves amply sufficient.

If you attend to all other "health-matters," as advised in this book, it matters little about how many hours you sleep, or in what position. You'll sleep as long as your body or business will let you—no more, no less.

SECOND EDITION

POSTSCRIPT

"I say this is a book"—so writes Dr. J. H. Tilden, of Denver, Colo.

And I say this is a book written, not by an orthodox or an unorthodox physician, but by an individual born and bred and cast forth in just about the same environments as anyone else—

Written to project forth the author's consciousness of THE "personal" and THE "public" wants to the end of typifying the good and of refining the bad by means of light, air, water and foods—

To the end of creating the finest brain of TYPES and of generating the best intellect of FAMILIES.

THE AUTHOR.

February, 1906.